

**The Academy of Religion
and Psychical Research**

**1992 Annual Conference
Proceedings**

**THE RAMIFICATIONS
AND IMPLICATIONS
OF EXCEPTIONAL
HUMAN EXPERIENCES:
MYSTICAL
AND
PSYCHICAL**

The Academy of Religion and Psychical Research
P.O. Box 614
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EXPERIENCES: MYSTICAL AND PSYCHICAL

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SEEK YE FIRST THE KINGDOM OF HEAVEN: WHAT ARE EXCEPTIONAL
HUMAN EXPERIENCES AND WHAT CAN WE DO ABOUT THEM?

by Rhea A. White

Exceptional human experience (EHE) is defined as a broad category encompassing several distinct types of anomalous cognitive experiences. Advantages of so generalizing are pointed out. Emphasis is placed on studying psychic experiences, and it is suggested that if they cannot be investigated scientifically, it is better to study them unscientifically than not to study them at all. Several such approaches are described. It is pointed out that some of these approaches may be considered "unscientific" only because the view of science upon which parapsychology is based is too narrow. The author recommends that methods developed in the social sciences, humanistic and transpersonal psychology and anthropology, and the social sciences be used to better understand what is happening when people have EHEs. Regardless of what approach is used, it is urged that the personal meaning of these experiences be emphasized. It is suggested that EHEs may be symbols, and if we do not treat them as such we will never understand them.

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SEEK YE FIRST THE KINGDOM OF HEAVEN:
WHAT ARE EHEs AND WHAT CAN WE DO ABOUT THEM?

Rhea A. White
Parapsychology Sources of Information Center

This Academy was formed to study in a scholarly manner the confluence of religion and psychical research. I would like to talk today about exceptional human experience as a focal point of both psychical research and religion, and of psychical and mystical experiences as types of exceptional human experience. I will also say a little bit about my personal odyssey, which started in 1952 when as a junior in college, I was in an auto accident and had an NDE. Before that, my highest aim was to play professional golf. After it my interests changed dramatically and I read intensively in the literature of philosophy, religion, mysticism, and psychology, wanting to understand, in the idiom of our day, the nature of the timeless experience I had had. Under the influence of Gerald Heard, I began to meditate, starting with 15 minutes a day and worked up to three one-hour periods per day. I applied to and was accepted at two theological seminaries--Hartford Theological and Colgate-Rochester, but I found out about parapsychology, and it seemed to me that in our day science was the road to take to understand the profundities of human nature, and so instead of becoming a seminararian I joined the staff of the Duke University Parapsychology Laboratory and worked under J.B. Rhine. I thought that parapsychology was a subject that could unite science and religion, art and science, East and West, being and doing, thinking and feeling. Although parapsychology has not done this, I still think it is possible.

This interest in the religious implications of psi, which some other parapsychologists share, has been criticized by James Alcock (1981) and others as not evidencing a "proper" scientific attitude. But it seemed to me then, as it does now, that if the actual psi test is conducted under conditions that rule out all possibility of sensory or inferential cues, then what harm is there if the experimenter believes his or her work has religious implications? If it *does* influence the results, then it would have to be by psi.

I felt then, and I still do, that parapsychology could serve as a kind of watershed for science. Pioneer research, including that of ARPR board member Gertrude Schmeidler, indicated that belief--whether positive or negative--on the part of the subject--appeared to be associated with corresponding positive or negative psi test results. Then it was found that the same was sometimes true of the experimenter's attitude. Here was empirical evidence that the simple fact of subjective belief and doubt *in themselves* made a difference in the objective world as expressed prototypically in the fall of dice and in the way a lowly deck of cards was perceived. In other words, one's beliefs cannot be hidden from psi, so Alcock's negative attitude would bias results fully as much as my own or some other parapsychologist's positive attitude. So it seemed to me from the beginning that because psi effects were not impervious to the experimenter's attitude, then that attitude should be spelled out as fully as possible, not minimized. This is the direct opposite of the view of one of parapsychology's very best scientists, psychologist Rex Stanford (1981), who describes at great length how to minimize if not eliminate the effect of the experimenter's psi on his or her experiment. This, of course, is the "right" way to proceed within the logical-empirical paradigm, but I don't think it is the method of choice when dealing with psi. But whatever the method, I think the Method section of every

report should contain a description of the motivations and attitudes of all the key participants in an investigation. After I had been at the Lab for four years I tried to present this idea at a research meeting, but I was politely not allowed to finish. It still isn't done in parapsychology. However, in my journal *Exceptional Human Experience*, I am publishing autobiographical sketches by parapsychologists and other researchers in which they tell what motivated them to enter parapsychology or to study other EHEs and what sustains that interest.

The importance of belief is a core teaching of religion, but it excited me to think that here at last in the tiny field of parapsychology it was being demonstrated scientifically. To me this indicated that in parapsychology science could turn a corner. Parapsychology could alter our conception of the role of experimenters and subjects. I feel, however, that parapsychology has not followed the implications of its own data. Parapsychology's main aim is still trying to convince other scientists and critics in order to attract the funding it needs to stay alive. I feel that parapsychology should seek the Kingdom of God first, and funding and other forms of support would follow. In 1977 R.A. McConnell discussed the findings of a survey he conducted of members of the Parapsychological Association. Of the approximately 230 members, 88% participated. Thirty-one percent expressed doubt concerning the reality of ESP (McConnell, 1977, p. 213). There is no blame here. One cannot compel belief either in one's self or in others. But in recent years, some parapsychologists have openly become agnostic about their data, and this stance is looked on with favor from within the field as an indication of scientific objectivity, and thus it is considered an enlightened view. I myself (White, 1990b) have described it as such, but I now see it in a different light. I wonder if as we increasingly remove ourselves from our

data and in the very name of investigating psi, we are not also reducing if not killing off the amount of psi that is available for us to study? Ian Stevenson (1990), in his recent presidential address to the (British) Society for Psychical Research, has written about the same thing in terms of the decline effect in parapsychology.

Abraham Maslow (1971), in writing about those who do not bear witness to their peak experiences, calls this an act of *desacralization*. Could it be that the attitude that leads some experimenters to minimize one of parapsychology's major findings and that fosters a neutral agnostic attitude in a field whose very essence seems to be the importance of belief and doubt is a form of desacralization? McConnell (1977), in the same survey, also reports that 71% of his respondents "said that psychic effects observed in themselves or in persons close to them have contributed significantly to their belief in ESP" (p. 213). This being the case, then it appears that parapsychologists may be failing to honor their own experiences--the very experiences that persuaded them, at least in part, to become parapsychologists. If so, I think it is the result of adopting a paradigm that is psicidal and that therefore, for parapsychologists, is a suicidal approach.

In the past I have spoken to this group as a parapsychologist. I do not do so today, not because I disown the label of parapsychologist, but because what I have to offer is highly speculative, and a major tenet of parapsychology's paradigm is that one dare not speculate beyond one's data. Rather than give up speculation, I will give up the label of parapsychologist.

I am now working very part-time on a doctorate in sociology at SUNY Stony Brook. There I learned early on that in sociology one begins by setting forth one's assumptions to the extent that one is aware of them.

It is something one's audience needs to know in order to evaluate one's argument. To me this is a much more enlightened and enlightening approach than acting as if one were functioning in a vacuum with no underlying assumptions and with no hopes or fears. It is a relief to be in a field where this approach is taught and fostered. It makes me feel part of the human race--and, after all--I damn well better!

I speak to you today as a pilgrim. That is how I entered the field of parapsychology in 1954, and that is how I come to you today. I have not felt it very strongly in the intervening years, however. What has made the difference is my resolve to study exceptional human experiences. I use the word "study" advisedly. I do not pretend to be investigating them. If I do investigate them, and I hope I will, then I want to do it with new ways. The main reason I am back in school is to look for those ways.

In the meantime I am studying them, by which I mean reading accounts, reading what has been written about them, pondering them in my heart, attending lovingly to the subject of exceptional human experience, and speculating about them. Fortunately, at Stony Brook even though the professors are agnostic or mildly skeptical about parapsychology, I have been allowed to write on EHEs and parapsychological topics in every course thus far. I suspect it is because they feel everyone has a right to their own text. Some of my ideas have been published in *Exceptional Human Experience* and others will follow, although I hope to publish some of them elsewhere. An example is a survey of approaches to the investigation of spontaneous psi experiences that is slated to appear in a forthcoming issue of the *Journal of Scientific Exploration*.

Throughout this address I will continue to return to my own story, not because it is special, but because it is my own, and if my studies have

taught me anything, it is that one must begin with who one is and what one has experienced--especially those rare exceptional human experiences that life gives us. We dare not separate our life and work from them. They must be woven into our lives at every stage. As some social scientists say, our lives are a text, and a key idea I am going to present to you is that it is our EHEs that indicate the direction in which that text should go.

But first, let me review my conception of exceptional human experience and why I think it is needed. In an article in the first issue of *Exceptional Human Experience* (White, 1990a) I proposed that we consider psychical experiences not as a separate category but as one of many types of experience which I called "exceptional human experience." I wanted a generic term that could be used for the full range of unusual experiences that people report. I was not looking for a new term for psychic experiences or for mystical experiences but I wanted to create a term for a whole class of experiences that are generally considered to be discrete and for the most part unrelated. The term *peak experience* is in some respects a synonym, but some EHEs are nadir experiences. *Transcendent experience* comes very close, but because it has primarily been associated with mystical experience, I felt its connotations were too narrow. *Transpersonal experience* is another possible synonym, but I think that some types of EHEs are not strictly transpersonal, such as out-of-body experiences. Another reason I chose the term "exceptional" human experience is that I think there is an individual element involved. The experient is the final arbiter in regard to whether or not an experience is "exceptional." It may not be evident to others. For example, Edward Robinson (1977), the British researcher who has investigated mystical experience for the Alister Hardy Research Unit in England, describes three of his own experiences that for him were "deeply religious," but one would

have to work with these experiences, it would seem, in order to find out in what way. The three moments of realization he still recalls very clearly occurred at a football match, while seeing two seagulls flying, and when standing on a dock at dusk and suddenly seeing a warehouse on fire a mile away. We have to take his word that they were exceptional human experiences, and especially that they were religious, but as Robinson writes, the essence of the transcendent is the sense of "something more," by which he means that "meaning...is not to be found in the meaningful object or situation itself but always beyond it" (pp. 146-47). So the "exceptional" in Exceptional Human Experience is whatever strikes the experient as being something more than the given, and I would suspect that it is the same "More" that William James wrote was codeterminous with the More which we all are. Because it is not always apparent what this element is, in the subtitle of *Exceptional Human Experience* I say it is devoted to the "intangible" as well as to the psychic and the spontaneous.

So, presumably the two kinds of exceptional human experience of primary interest to the persons at this conference are mystical and psychic (or psi) experiences. I will therefore emphasize both of them, but I want to point out that I think we should consider them along with all the other types of EHEs, including multiple personality, possession, nightmares, UFO encounters, NDEs, OBEs, etc.—I list 30 in the contents of the current issue of *EHE*—that are generally considered to be neither psychic nor religious. I propose that we do this because (a) there may be a continuum of experience involved that we would miss if we did not look at the full gamut of exceptional human experiences. (b) If there is a continuum involved, then its recognition would surely shed light on any and all of the experiences comprising that continuum. We might even be able to predict the presence of

certain experiences on theoretical grounds, even as the location of certain planets could be predicted based on the behavior and position of better-known planets. (c) There may be more than an incidental connection between certain kinds of EHEs and other types in that one might dispose one to experience others. (d) It is possible that certain kinds of EHEs are more general in nature than others. Psi, for example, may be involved in all kinds of EHEs rather than being a separate category along the continuum. (e) It could be that all EHEs are religious experiences in their import, if not in their content. In a recent paper, I discussed the possibility that exceptional human experiences are secular religious experiences (White, 1992). In line with this, William James (1902) raised the possibility that there may be "no one specific and essential kind of religious object, and no one specific and essential kind of religious act."

I will now go back and pick up the thread of my personal text to show how come I am here today as a pilgrim, not as a parapsychologist.

When I went to Duke, I felt that parapsychology would provide a scientific sanction for religion. I also thought religion could provide parapsychology with the understanding required to make significant advances in studying psychic phenomena.

After a few years in the field I felt that parapsychology was the key all the other sciences were looking for, and I still thought religion held the key to parapsychology. I also began to think parapsychology needed religion more than religion needed parapsychology. I *still* perceive parapsychology as potentially providing a key component to the other sciences, whether physical, behavioral, social--and even the humanities, including philosophy, religion, and even language. But I see parapsychology as very much in need of learning some basic lessons from all these other fields first. At this

stage these fields don't need parapsychology--parapsychology needs them. After we have learned what they have to teach us, one of them or one of us may come up with a way to use their language to show them why they need us too. But that must come later. Right now I believe parapsychology is fighting for its life--even if it can't admit it. It also is afraid to present to the world the ways in which it can be of use to other disciplines and to individuals. I believe this is a direct consequence of the reigning paradigm of parapsychology. I feel it is cutting parapsychologists off from themselves and from others. (I should say here that I am not excepting myself from anything I say here about parapsychology. I bought it hook, line, and sinker. I was sunk in it for 30 years, like Jonah in the whale. But because of an EHE, I am outside of it now, and I can see it from a different perspective than was possible when I was identified with it.)

I think people like Frankl and Maslow (and many others) are right when they say that one of the basic necessities of human well-being, in addition to food, shelter, a living wage, and love--is meaning. Though parapsychology laboratories are closing because of lack of funds, more than money I think parapsychology lacks meaning. By putting scientific respectability first, we have put meaning last. Our first duty is to work with the meanings that our data provide. If we do that, the money is more likely to come, but the catch--as any religion would tell us--is that we can't look for meaning to get money! We have to want that meaning for its own sake, not for the money.

A prime ingredient of meaning is connection--connection with one's self, connection with others, connection with the universe. I believe that by studying psychic experiences as a form of exceptional human experience we can find the meaning that our experiments lack. They can spark the sense

of connection. (I am *not* saying that psi experiments are meaningless. To the experimenter they are highly meaningful, but unless that experimenter can convey that meaning to others, the field will wither away because it is disconnected from life.)

In the remainder of this talk I would like to share with you my conception of EHEs and why I think that concept can serve as a bridge to provide parapsychology with meaning and connect it to what is happening in the rest of the world.

Although I do not speak as a scientist or as a parapsychologist, what I have to say has important implications for progress in parapsychology and ultimately, in science. I think parapsychology should be the science of transcendence, but by accentuating the bifurcation of mind and matter in order to "prove" that psychic phenomena exist, or that it has been demonstrated in the lab even though other questions are being asked of the data, parapsychologists not only have not proven psi to their own satisfaction or that of many others in the scientific community, but they have more or less permanently strapped themselves to the starting gate.

We must abolish the mind/matter interface, not accentuate it. Both psi and transcendence are about going beyond boundaries, not setting them, especially not in concrete. Yet parapsychology's mainstay is concrete evidence. What if that is not the nature of reality? Shouldn't scientists pursue reality rather than the tenets of scientism? Each parapsychologist must find his or her own way of moving forward as a body/mind, person/world unit; failing that, one or the other side may lead for one step, but the next step should not be taken until the other side has caught up.

Even William Roll, who has argued on behalf of transcendence, says that fusion with the world and with others depends on whether or not the

self extends beyond its organism, but his words emphasize the very dualism he hopes to transcend. I think what Roll is getting at here is that our very selves are not confined to our bodies, but expressed this way--when we say "beyond the body," or the "organism" (as I have said all my life until now), the emphasis is still on the body--the primary identification is still with the body and confined to what the senses can tell us. I think we have to deaccentuate the role our skins play in separating us from the universe at large. We need to extend the boundaries of who we think we are. Gardner Murphy spoke about self-world isomorphism (L.B. Murphy, 1990, p. 292). The Hindu sages taught that "Thou art That." Each of us *is* everything. They taught that "That art Thou." The tremendum out there is you! Parapsychology, in its obsession with proof, accentuates the distinction between self and universe probably more than any other discipline, in spite of the fact that more than any other discipline its data indicate the opposite! It is no wonder that our data are so tricksterlike and elusive! Reality is telling us something—"obdurate reality," as sociologist George Herbert Mead called it. It is saying that with our present approach we are banging our heads against the proverbial stone wall, and it's getting to us. Parapsychologists, in the ordinary course of things, are dying, and they are not being replaced by new young people, even though the number of dissertations on parapsychological topics is growing each year (White, 1991). Moreover, several important people have resigned from the Parapsychological Association *on principle*, and I know of others who plan to.

I therefore think it is a mistake to accentuate the evidential aspect of parapsychology because it emphasizes the distinction between self and world. In order to "prove" that psi is operating in an experiment or in a spontaneous experience the method of parapsychology is to try to establish that

no sensory modality could account for the information received or the activity displayed. In this--I will call it the Narrow view---one can't get off the ground until one accomplishes this feat. I think that at any given time the majority of scientists, including those *in* parapsychology, aren't going to believe it has been done. Maybe it could be done if enough people believed in it, but why bother? (Sometimes I can't believe I'm saying things like this--having bothered with a considerable will all of my adult life!) But I can't help but ask: What would we have accomplished if we succeeded? We would have established that what fairy tales, myths, religious teachings, and psychical and mystical experiences have been saying right along is true. What then? What then indeed! Probably the typical parapsychologist, having done it, say, 10 times, would say that now we must do it 20, and then 200 times. Then they would vary one of the conditions to see what difference it would make. I tell you--I don't think it makes any difference what difference it would make!

No matter what we might "prove" in this way, people are going to say, "we knew that all along," and they would be right. Already more than half of the population of this country believes that psychical experiences happen. I think *that* is where we should begin: with the believers and with their experiences. Find out why they believe. What convinced them? Was it an experience they had? Was it an experience someone they knew had? Was it reading the *Journal of Parapsychology*? Was it a movie or TV show? And we should be asking them: Having become convinced of the reality of psychical experiences, what then? Has it changed your life in any way? If so, how?

Parapsychologists would be quick to point out that even though these people say they believe in psychic phenomena, their definition of "psychic"

may not be that of the parapsychologist. And that of course is a good question. Parapsychologists would point out: even if persons know the parapsychological definition of being psychic and are convinced that they had a psychic experience, they still may be deluding themselves. They may not be aware of such normal explanations as rational inference, cryptomnesia, subliminal perception; and there is always the "long arm of coincidence." And they may be right again. But I might point out that experimental parapsychologists cannot rule out coincidence either. Our root experimental paradigm is really a matter of gambling with probability. That is why the elusive goal of replication is so important, but even with a successful series of replications, what one still ends up with is a *p* value. Of course it gets increasingly improbable that the result would be due to chance, as is the case with spontaneous experiences that contain many veridical details, but in neither case can we abolish the possibility of chance.

Parapsychologists, led by J.B. Rhine, stopped working on the question of survival after death because they felt that first they had to discover the limits of psi in the living—if any—before they could be able to differentiate it from the influence of the dead. In a similar fashion, it might be worth our while to abandon all of our research efforts until we can get a good handle on the psychodynamics of belief and doubt, because it is belief that will bring us funding and make research possible, and our very phenomena seem to depend on it. But be that as it may, as things stand now, either type of evidence will convince those who are disposed to believe and provide an out for those disposed not to believe. Since neither approach can compel conviction, I recommend working with the experiences, because there is potentially more meaning in them, more possibilities for connection with the rest of life.

I said earlier that I entered parapsychology to find in the idiom of our times a way to understand my NDE and its aftereffects. I stayed in the belly of that whale for 30-odd years because the modern world did not possess such an idiom. The so-called "enlightenment" values that are parapsychology's foundation are too behavioristic, too deterministic. Parapsychology is still flying under that flag, though most parapsychologists might deny it. For me it was finding out about some new approaches in the course of putting out *Exceptional Human Experience* that cast me out of that whale and out of the deterministic mindset. I have also found studying sociology to be very helpful. I have been trying to develop what C. Wright Mills called "the sociological imagination." I have always considered psi, self, EHEs, or anything else from an individual perspective. Now I am learning to consider everything—even the "self"—as group influenced or possibly even group produced. But sociologists also have developed fresh approaches to studying the individual, or what they call the micro level, including subjective experience.

Even before I started my first course, I became aware of two new approaches—postmodernism and feminist science. When I began to read in those areas, it was as if scales fell from my eyes. Until that point I was a hard-working person identified with parapsychology, which I viewed as offering a key to all the other sciences and possibly even the humanities, if they would only see it. But instead these other disciplines for the most part seemed to pay us no mind or wanted to put us out of business. After I found out about feminist science and the postmodern processes of deconstruction and reconstruction that are going on in certain segments of nearly every discipline, it was as if I had had an EHE! I had a vision of a thundering herd of cattle forging in the distance ahead of me—so far in

advance that I couldn't even hear the sound of their hooves, although I could still see their backsides and the dust their hooves kicked up. It seemed to me that these scholars had the key that parapsychology needs, and they were so far ahead of me--who was on foot--that I wondered if I could ever catch up to them. But I had to make the effort. I am still trying. I have gotten close enough to pick certain individuals out of the herd, and the sound of their hooves, though still muted, is audible. In my course work postmodernism and feminist science are mentioned with considerable frequency. This coming fall I look forward very much to taking a course in the philosophy department on feminist epistemology.

In writing a paper for my course in the Sociology of Culture this last semester, I dealt with the potential social significance of EHEs. The paper contained my answer to the question of what we should do with EHEs.

The thesis of my paper is that in exceptional human experiences the sacred is being experienced for the most part in the midst of secular life. I think that life is being resacralized, and that the process is taking place not within religious contexts but in daily life. As the Chinese sage put it: "Usual life is the very Tao."

In the paper I try to show that, possibly in response to the unprecedented pressures we are faced with today, the sense of wonder and the exuberance of childhood, which most people have repressed by the end of puberty, may be returning in the form of EHEs, triggered by what appear to be a multitude of circumstances, many of them not specifically religious. One postmodern concept is that nothing can be determined for all time. There is no foundation for anything. (I mean--either we live in a probabilistic universe or we do not. Postmodernism--like quantum physics--says we do. I think so do the data of parapsychology. If we do, then we have to

give it prime consideration both in living our lives and in our work.) But this does not mean there is no place to live. We can view the universe either as full of holes or as composed of billions of stepping stones. The trick is that you can't stay on the same stone your whole life. You have to keep moving. But you can stay long enough to eat, and sleep, and work, and love, and renew yourself for the next step. What more might one need?

What these stepping stones are postmodernists call *texts*. One could say all the world is a text. We create our texts as we go. Our jobs are texts; our religions are texts; our homes are texts; our sciences are texts; our very beings are texts. Our text is our life--our life is our text. A person in the past with a postmodern outlook was it Edison?—said something like "I am a product of all that I have met." Isn't this the same thing as "Thou art That"? One could also say, "I have produced all that I have met," or That art Thou."

So the main question confronting each of us living our lives is which product shall we create? How do we decide which text to buy into? For another major tenet of postmodernism is that at base we are all consumers. Our aim is to be able to choose the daily bread that suits us best as individuals. We try to please ourselves based on the plethora of possibilities which our lifeworlds offer. The question of the ages has always been: how do I make the right choice? I propose that it is not on the basis of whim or fancy, not by mimicking someone else's choice, not by rational choice, not by following one's parents, not even on the basis of choosing a text to live by that is likely to insure lots of money so that one can greatly increase one's potential text—choosing capacity. I propose that the text that we choose to live by should be the one that chooses us. And the way we know what that text is is to follow up the clues provided by the exceptional human ex-

periences that life gives to every human being. I will have more to say about this later, but right now I want to apply it to the limited case of parapsychology.

Experiments or experiences—which text is better? In essence, neither. I hypothesize that the majority of people associated with parapsychology, which is certainly one of the least prestigious and poorest-paying vocational texts there is, must have chosen it because they had some kind of exceptional human experience. McConnell's (1977) survey, already described, bears this out. I wish I had access to every parapsychologist's autobiography. When I was president of the Parapsychological Association in 1984, I sent out a questionnaire to the members about their motivation for entering the field, but nobody responded! (Obviously, they did not consider it relevant. I still consider it central.) If I am wrong, I need to know, but since I don't, I will phrase it as a hypothesis, which is: Most parapsychologists entered parapsychology because they had had one or more EHEs that made them feel that parapsychology was a discipline that would help them to understand better what they had experienced.

Starting in 1979, in several papers aimed at parapsychologists, I have pleaded with them to remember why it was that they entered the field, and to conduct their research with that image clearly in their minds and hearts. Maybe that is what most parapsychologists have been doing right along, but not if I can generalize from my own experience. I was actively engaged in experimental research for eight years, but only for moments did that research resonate with why I entered the field. It almost has to be that way. You enter a discipline that has a paradigm already set up and it is natural to adopt it, to identify with it. One doesn't have to "do" it; it happens unconsciously as you learn the subject and come to identify with

it. The problem with parapsychology is that it is operating under the same paradigm as experimental psychology, which Manicas and Secord (1983) point out from the beginning put being "scientific" i.e., empirical, before being concerned about whether or not it was applicable to human beings. In following this paradigm, engaging in psi research for the most part actually takes one further and further away from the reason one may have entered the field. This isn't deliberate and it probably isn't even conscious. After awhile, one can forget all about one's original motivation. Or one comes to think that one entered with youthful dreams and now one has matured and sees the world in a more realistic light. One realizes the necessity for settling for less, because of the complexity involved in the correct application of the scientific method. One learns to live with the fact that one cannot expect any real breakthroughs in one's lifetime--maybe not even in several. One tells oneself that science proceeds very slowly by means of the careful accretion of "facts" that eventually will form a mosaic that will provide meaning. I cannot buy into that text any longer. I think this conception is suicidal for parapsychologists and psicidal for their phenomena. It takes a human being to see meaning, and at least a provisional sense of meaning should be present from the beginning, not just at the end.

My third hypothesis is that what is involved here is desacralization in the name of science, even if it is not deliberate.

My fourth hypothesis is that at base experimentation is working with a text just as much as working with experiences. I am indebted to Dean Radin (1992) for clarifying my thinking in this regard. In an exchange about the experimental versus the experiential approach that we had in the current issue of *Exceptional Human Experience*, he pointed out that what takes place in the lab is just as much an experience as what takes place in life,

but he feels that the experimental approach is preferable because the experimenter has more control over what happens. This leads into my fifth hypothesis, which is that exceptional human experiences are by definition spontaneous; therefore, to the extent that they occur under laboratory conditions, they must occur spontaneously; but the degree to which they occur in the experimental situation is at such a low level that we pay too big a price for settling for it. If we had sufficient funding for ample controlled research to continue for another 100 years, I don't think we would learn appreciably more at the end of that time than we do now. Attempts to control psi are antithetical to the nature of psi. We are bullheadedly insisting that psi get under the proverbial lamppost. We are ignoring the fact that psi always seems to have the last laugh--and often the opening gambit as well. We aren't going to be able to make psi do our bidding. But if we could learn how to let it lead us the situation might change radically--but that would be the opposite of controlled manipulation of psi.

Another indication that even with limitless funds at its disposal, parapsychology as it is now constituted would not pursue psychic experiences is the reaction of a two-time president of the Parapsychological Association to my first paper on EHEs. He likened my suggestions that parapsychologists table experimental work for a time and turn instead to the study of experiences to the proverbial drunk who lost his key in a dark corner and so looked for it instead under a lamppost. I, of course, would turn that around! Parapsychologists were the ones who initially began to study psychic experiences but because it was too dark in that corner--one couldn't rule out sensory cues, cryptomnesia, inference, self-deception--even downright fraud, and even if one succeeded in doing so, one could never rule out coincidence--they turned to the lighted laboratory where they could set

the conditions, including ruling out sensory cues and as much as possible deception on any one's part, and they could make a judgment as to how likely a result would be due to coincidence. Statistics also made it possible to compare results of different experiments under different conditions. Although they haven't found the key, they have established some important things--some of them think they have established that there is a psychic factor that cannot be explained by any other means, although not all parapsychologists are convinced of this nor have they convinced other scientists. In fact, scientists and others who become convinced of the reality of psychic phenomena generally do so because they or persons they know or trust have had psychic experiences or other EHEs (McClenon, 1984). Parapsychologists *have* made some discoveries that would not have come to light had they not looked under the lamppost: before they started searching there it was assumed that some people were natively psychic and others were not. Parapsychologists have shown that it is likely that everyone is psychic in that they can obtain significant results in an ESP or PK test if the conditions are right. And they have demonstrated that psi-missing exists: that it is possible to use one's psychic ability to score lower than one would if only chance factors were operating, though not necessarily at will. They have shown that certain physical and psychological conditions dispose the results to be in an above chance condition, though they can't get this result on demand, and tricksterlike, sometimes the results are reversed. That is, one group or one subject will score positively in condition A and negatively in condition B and in a later experiment they will score significantly, but the direction of scoring will be reversed. One of the most important psychological conditions favoring positive and negative scores is belief, the well-known sheep-goat effect discovered by Gertrude Schmeidler. The most important

experimental finding is the experimenter effect. When I say that it is likely that everyone can score positively under the right conditions, the principal condition is the right experimenter for that person. This has given rise to the suggestion that we may not be testing the subject's ESP or PK ability but the experimenter's! Unless we some day establish whether it is one or the other, I think the safest interpretation is that it is a combination of the two. As Gardner Murphy (1949, p. 12) pointed out many years ago, psychic phenomena in essence may be transpersonal experiences; they may be the product of a field that encompasses both subject, experimenter, and even other persons involved.

Now these are interesting objects that have been found under the lamppost. Many people, especially those who have not actually engaged in experimentation, tend to think that it must be a boring business. But that is not the case. Once you start to come up with the sorts of findings I have described, it is very heady, exciting stuff. One can get so involved in playing with the objects under the lamppost that he or she can forget all about the key one was originally searching for. Like the prodigal son, one wanders into far countries and has all sorts of experiences, forgetting all about home.

My point is that we still need to find that key. When you get down to it, the main goal of every science--of every human endeavor--is to find the way home where things are familiar and in places where you can find them, where difficulties do not arise or if they do, they can be resolved; where there is sustenance to meet the day and the days that follow; where one can find renewal to go out and do hard things in the world. People working in parapsychology are especially needful of a home base, for there is considerable stigma attached to being associated with parapsychology. Even people well-disposed toward the field wonder what it is we are doing. But

that is probably true of every science. The difference is that if you are a molecular biologist or an astronomer or an anthropologist or an entomologist, people tend to think that is great. They are sure you are doing worthwhile work whatever it is. But parapsychologists tend to be viewed as kooks or maybe even crooks. The tendency then is to cut oneself off from others and form an ingroup and to interact mainly with fellow parapsychologists. That has certainly been my tendency, and I don't think I am the only one. But that also means staying under the lamppost.

I guess you could say I am like the drunk who sobered up and remembered the lost key. I only know two things. It isn't under the lamp post--I only started looking there because I could see better. And when I last had the key, I was interested in unusual experiences that people have. So if the analogy is carried to its conclusion, one could say that in order to find the lost key we must go back to the study of experiences. But not in the same way that we were doing it 110 years ago. The world has changed greatly since then, and we must start with the world as it is now. In the sober light of day, trying to get my bearings, I think what it boils down to is that parapsychologists need to decide what it is that parapsychology really studies--an entity of our own devising to account for experimental findings called "psi," or experiences people have that traditionally have been labeled "psychic." The latter prompted the former, but I wonder if the former has anything to do with the latter! In the same verbal exchange that I had with the two-time Parapsychological Association president, when I suggested that maybe the psi we study in the laboratory has little to do with what happens in psychic experiences, he replied that if that were so, it didn't matter. The psi in psi experiments is what parapsychology is all about. It is still within the establishment view to study psychic experiences in parapsychology, al-

though a view held by many is that any hypotheses drawn from such work needs to be verified by means of experiment. There is also a tacit assumption that no one would want to study experiences when they could run experiments, i.e., those who for whatever reason can't run experiments study cases. For this reason my impulse is to not even pretend to be doing parapsychology even though I am interested in studying psychic experiences. I guess what I want to do and am urging others to do is to forget about science for awhile. That is why I say I want to *study* experiences, not "investigate" them. I want to look at them, look into them, look out of them! Look at them as I would at a flower or a butterfly; listen to them as I would to a song or a poem; heed them as I would a short story or a movie; interpret them as if they were dreams or visions. Instead of stripping them from their contexts, looking for their universal features, I want to amplify their contexts and individualize their features. Obviously, I'm not interested in doing science at all—at least, certainly not science as it is customarily perceived and as parapsychology conceives it. However, there are other views of science abroad today and one of the aims of *Exceptional Human Experience* is to point them out.

I do not think what we learn in the lab will shed much if any light on psychic experiences no matter how long we experiment. My objection to experiments, then, is not that they are not experiences, but that they stress control and manipulation. I think that we may learn more about exceptional human experiences if instead of trying to control them, we let them control us! We should let them guide us, of course not without some supervision, if distant. At a minimum, there should be some degree of monitoring by someone who is well-versed in the type of EHE being studied.

If I am wrong, and right along parapsychologists *have* been following

the call or experience that brought them into the field, then I think they owe it to themselves, the field, and others ranging from laypersons to potential funders to show how their experiments are an outgrowth of their original motivation. I give the benefit of the doubt that it is the case for William Braud, Charles Honorton, John Palmer, Dean Radin, Gertrude Schmeidler, Helmut Schmidt, Rex Stanford, and Charles Tart, to cite some of parapsychology's more prolific--and successful--experimenters. But if it is, then I think they owe it to *themselves* first of all, but also to the rest of us, to give us the whole text they are following, not just the detached so-called objective part. They should point out the connections between their deepest motivations and the experiments they conduct, and tell us how each experiment has increased that meaning; reaffirmed their initial EHEs or whatever got them into the field; expanded their sense of connection with themselves, with others, with the universe, and with the transcendent aspect of reality. If potential funders were provided the answers to *those* questions, I feel sure parapsychology would not lack for funds. Otherwise, parapsychologists are only writing their reports for other parapsychologists and no one else will care what they are doing. That's the way it looks to me.

As for me, I could not fully buy into the experimental text, though I found it very heady stuff. It was tantalizing, but it was nonetheless too far from the center of the fire that I felt called to tend. Spontaneous experiences are a better way of connection for me, and in the postmodern view, they are eminently worthy of study as texts.

If life is probabilistic, as an early postmodernist I have not been able to identify, but it may have been Epictetus or Pythagoras, taught: life is a bridge; you can pass over it but you can't build your house on it. Because there is no determined foundation, because we can write our own stories,

then the commodity I want most in the text of my life is meaning. Perhaps this is atypical. Let me ask you: please raise your hand if the product you would most like to consume is meaning?

In my search for meaning, I have been fortunate to find it in many places. There is a common factor in each of those places--and it is the same factor that is in every type of EHE, no matter how much they may differ on the surface: and that is an element of transcendence: that which is both inside and outside the moment; that which transcends time and space yet is only found at a point in time and space, that which is beyond personality yet which can only be grasped by the individual person.

If parapsychological experiments *are* based on conscious contact with the transcendent; if they are giving birth to further moments of transcendent contact, then may psi experiments proliferate over the earth! But it doesn't look to me like that is what is happening. It does not appear to me that psi experiments can be likened to lively leaping horses, carrying their riders forward. For the most part they give the *appearance* of dead horses, or at least of horses with no place special to go--certainly they are not headed for the proverbial barn. If that is an illusion, then it is up to parapsychologists to let us in on their tightly held secrets. I beg them to open themselves to others--to not hide their light under their p-values! If their experiments are truly outgrowths of experiences of conviction, connection, and meaning--if they think their experiments truly result in a greater sense of connection, conviction, and meaning, then they dare not desacralize what is happening. To be true to our experiences of transcendence, we must own up to them--allow that we have them--admit that we want more of them--show how what we are doing is informed by them. Do that simple thing and I believe the coffers of parapsychologists would overflow. If, on the

other hand, one's psi experiments are not informed by transcendent experience, I think even more labs will close. If one is going to be in the business of transcendence--if that is your text--then you have got to transcend!

I too am poorly funded, but I have only recently shed my Jonah skin. It is my aim in *Exceptional Human Experience* and in future papers and books or talks such as today's to say straight out: yes, I have known moments of transcendence. Yes, they are the most important moments in my life. Yes, I think a psi factor may be involved in some of them--even some that were not what I would call psychic experiences; and Yes, any further text I produce is not only not going to deny the importance of those moments, it is going to be built on them.

According to postmodernism, the only thing we have are texts. Scenarios. Interpretations. Parapsychologists have tried to get beyond texts but their experiments are also texts! If you can't get away from a dragon, you have to turn and face it. If what we have to work with are texts--scenarios of belief and doubt, inside and outside the laboratory, then let's face it. The fact that the parapsychologist has more control of the text in the laboratory doesn't alter the situation any.

The scientific method was supposed to get beyond texts and establish what is objectively "out there." But parapsychology's experimenter effect as well as the sheep-goat effect make the objectivity of any of our findings very suspect. This is the case even if we don't consider what physics is doing with "reality" (and the social sciences also, beginning with Berger and Luckmann's 1966 book, *The Social Construction of Reality*). There are numerous scholarly books being published by university presses and reputable trade publishers such as Routledge and Sage--on how we write

our texts and create our realities. It is not simply pop psychology any longer. I am reviewing as many of these books as possible in *Exceptional Human Experience*. Starting with the issue just out, Vol. 9(2), we are covering 60 books per issue. Many parapsychologists are disheartened by the experimenter effect, because even though it provides evidence for the operation of psi, it renders the objectivity of any other finding suspect. That is why I think parapsychology is a watershed discipline. Here reality has put its obdurate foot down and said "This is it! Either you change your approach and come up with a new and better way of doing science or you will fail." I don't want parapsychology to fail as a science and I don't think it needs to, but I think it will if it holds to its present course.

If the most we can show with all our experimentation is that something is happening that we can't explain and that we don't understand and that we cannot apply and that we cannot use to enrich lives and that we dare not use to advise anyone who thinks they have the ability that we are spending our lives trying to isolate in our labs—it is no wonder those labs are closing and I see no point in doing any more irrelevant experiments.

Experimental parapsychology lacks relevance. It is minus meaning. It is inapplicable and inexplicable. If after the hundreds of experiments that have been carried out we can only say "we don't know what it is, folks, but something is happening here. Humans have the power to transcend limits," then I suggest we use our human beinghood to transcend the limits of the present paradigm that is hamstringing the field. I could suggest some outlandish things we could do, and in due course I hope to in *EHE* and elsewhere, but for our purposes today, I would say that parapsychology would do very well indeed if it modeled itself after the NDE researchers. They have followed their data. Some of them have tried to see if what people

experienced as being "death" actually was death, but I think the consensus is that it is not proven. If near-death researchers took the approach of mainline parapsychology, they would not go on to any other questions until they had established this first one--established whether or not these people "really" died and came back. Near-death researchers, on the other hand, while admitting this is a fascinating but probably unanswerable question, have nevertheless gone on. They have conducted surveys, case studies, and content analyses. They have used the historical method to highlight occurrence of NDEs throughout the ages. They have conducted cross-cultural studies. They have dealt with the symbolism of NDEs, and most important of all, they have considered the *aftereffects* of NDEs and the *implications* of NDEs.

Throughout their endeavors it is important to note that they have stayed in touch with humanity at the same time that they have applied traditional methods to their data. They have not been above or beyond treating their data as texts. In doing so they have connected experiences people are having today with the past of the race, with other cultures, and currently--and I think most importantly--with other exceptional human experiences.

From the beginning such EHEs as the life review and out-of-body experiences have been studied as aspects of the NDE. Now Ken Ring (1992) is showing the similarities between EHEs and UFO encounters. Every time a NDE researcher makes one of those meaningful connections with other forms of experience or other times or other cultures, he or she is expanding the base of the discipline. That means that the study of NDEs is becoming increasingly relevant to more people. Although the research is motivated by scientific curiosity and the desire to understand, the approach of making

connections, it seems to me, is bound to have other beneficial side effects such as more members for IANDS and increased opportunities for funding.

The lesson here for parapsychology is that even though NDE researchers cannot prove that NDEs are *really* glimpses of an afterlife, they are nevertheless following the lead of their data as far as they possibly can. They are not taking the parapsychological stance, which would be that until we know for sure that what we are dealing with is actually and absolutely an after-death vision, we can't seriously undertake any other type of investigation of this body of data or generalize from it in a way that answers public needs.

If we were to ask the right questions of people who have reported psychical experiences, we might find that some of these had altered lives--some for good, some for ill. In any case, we would find some real-life applications! We should be studying these aftereffects. We should become experts on the many ways a seeming psychic experience can affect a person. We should be looking for patterns in psychic experiences. Are there gender differences? Age differences? Class differences? What is the full range of positive aftereffects that has been reported? What is the full range of negative aftereffects? How do people deal with the negative aftereffects? Can we discern any key factors that determine whether the effect of psychic experience is considered negative or positive? Can we generalize from these findings in a way that will enable us to assist others who have psychic experiences? Can we generalize in ways that will encourage more people to recognize and report having psychical experiences? I think we can, but not by doing experiments. We can't even be sure that the psi we observe in the lab is the same as that which appears to be operating in psychic experiences! Can we help people with their negative experiences--possibly even show

them how what looked at first like a down experience similar to a nightmare--like a nightmare, can serve as a potential source of meaning?

How many of you have had at least one psychic experience? How many of you would say that that experience had aftereffects, positive or negative? Would you be willing to send me a written or taped account of the experience and the aftereffects? I would appreciate it if everyone here who knows people who have had experiences would urge them to communicate with me.

I also think it is an epistemological necessity to start from a position of belief in psi because such an attitude may be involved in having any psi to investigate! This might be true not only at the level in which an investigator interacts with a subject or experient, but it may be influential at a societal level, which in turn would be reflected at the individual level, then back to the societal, in an ever enlarging spiral. This view was expressed by Progoff (1973), who attributed the increase in the reported incidence of psi experiences in the preceding 50 years to a change in the social atmosphere:

It activates the psychoid level with beliefs and expectations and provides a permissive atmosphere in which increasingly it has become socially acceptable for individuals to report their parapsychic experiences.

In previous decades, not only the reports but the experiences themselves were repressed. Now the social atmosphere draws forth these experiences and is creating a cultural openness in which specifically parapsychic phenomena as well as the larger realm of synchronistic events as a whole can more freely

be experienced, observed, and reported. In this atmosphere also the capacity for this larger range of experience can be cultivated by specific techniques of training, as well as by an affirmative orientation to the experiences themselves. By means of this, the quality of awareness in our culture as a whole will steadily be enlarged. (pp. 119-120)

This implies the necessity of studying the varieties of synchronistic events as they are brought about under the impact of social life. Studies of this kind will lead to an understanding of parapsychic and synchronistic phenomena and thus will yield a fuller insight into the way that cultural change is brought about.

Synchronistic events in particular hold an important clue to those "miraculous" occurrences that become the basis for religious traditions and mythologies. Even the events of political history, we may find, depend a great deal on parapsychic sensitivity as well as on the capacity of charismatic persons to generate the atmosphere in which synchronistic events, ranging from faith healing to perfect political timing, can come to pass. (p. 121)

It seems to me that a purely literary approach applied to the question of how psi influences culture and culture in turn influences psi might do far more to gain general acceptance than all the experiments ever run put together. If parapsychology should manipulate itself out of existence, psychic

experiences, whatever their origin, apparently will continue to increase. The death of one will not harm the other. And an approach such as Progoff's would teach us more about the nature of psychic experiences than the experimental method, and it would *mean* something to the general public, whereas parapsychology as it is currently constituted does not. The approach I am advocating starts from the assumption that psychic experiences are real if they affect people's lives. I can think of several parapsychologists who would say this is not parapsychology. It is sociology or anthropology. I don't care what the name is. It is dealing with what people think are psychic experiences, and if that is *not* what parapsychology is about, I too will resign from the Parapsychological Association!

As I pointed out earlier, parapsychology has shown that negative and positive attitudes have been found to be associated with negative and positive psi scores. Parapsychology is optimally placed to shed light on disbelief as well as belief. I think also it would be very useful to investigate skeptics--those who feel the need to declare that they are disbelievers. Paul Kurtz (1986) has done so in a 500-page book. I'd like to know more about what disbelievers *believe in*. This too may tell us something about psychical experiences even as psi missing tells us something about psi.

I have said that currently parapsychology--at least American parapsychology--is taking the Narrow view. I coined the term *exceptional human experience* as a first step in taking what I will call the Broad view. Figuratively speaking, we have tended to use conceptual microscopes in studying psi in the lab. Now I think we should try to use conceptual telescopes to enlarge the frame within which we view psi. By thinking of psychical experiences as one form of exceptional human experience, we can look for similarities with creative inspiration, mediumship, multiple per-

sonality, possession, past life memories, out-of body experiences, near-death experiences, mystical experiences, apparitions, hallucinations, UFO encounters, and so forth.

I have pointed out how near-death researchers have made connections between their current data and records found in literature, religious texts, fairy tales, and myths. A few souls have done this with parapsychological data, but either they are not parapsychologists or parapsychology, bound as it is to the starting gate, cannot see that these people are making important contributions to parapsychology, because this work is a turn or two down the track. I refer to the work of Jungian analyst Aniela Jaffé (1963/1978), who conducted a survey of spontaneous psychic experiences under the direction of Jung himself, and tried to discern the archetypal themes involved. Another Jungian, Maria Louise von Franz (1970, p. 14), in a study of fairy tales, went so far as to propose that a psychic experience is at the base of every fairy tale. Psychotherapist Arnold Mindell, who is also trained as a Jungian, conducted a survey of 300 synchronistic experiences reported by 80 of his patients as the basis of his doctoral dissertation. He compared these experiences with Grimm's fairy tales and, confirming von Franz's finding from the opposite end, found that the core event of every psychic experience also appeared in one or more fairy tales. Skeptics have argued that psychic experiences *are* fairy tales. Not being a skeptic, I argue that von Franz may be right, but even if she isn't, Mindell and Franz have both made contributions by pointing out the connections between fairy tales and psychic experiences and indicating some of the psychodynamics involved. The work of these authors is important because of the connections they have made. They have done yeoman service in creating the text of psychic experience. Many experimental parapsychologists would probably say that that

is all good and true, but that it is not going to help in conducting psi experiments, so it is not of interest. Conceivably some of their observations *could* help in the design and interpretation of experiments, but even if not, I would counter that any scholarly attempt whether it be survey, case study, or theory, that takes psychic experiences seriously, not only contributes to parapsychology but it *is* parapsychology. The narrowness of current parapsychology is downright frightening! Why not welcome studies such as those described here even if they *aren't* experimentally-oriented? I am sure lip service would be paid to these studies, but my point is they have not been heeded seriously or taken into consideration. Yet in the long run they may contribute more to changing the climate of opinion about parapsychology than experiments have done. They provide meat for the bones of a field that experimentation has stripped almost bare. They provide connections between experiences people report and the lore and wisdom of past ages and other cultures that our technology and science-driven society ignores at great peril. When we disown (or fail to own) such studies, parapsychologists are emptying their own bank accounts. Meaning is built from the sort of bridges these authors provide. The connections they make are obvious, once they have been pointed out. And if anyone is going to underwrite parapsychology, they are going to require these sorts of connections. As Jonah, I read the works cited above with admiration, not a little envy, and considerable regret—regret because they weren't really relevant to parapsychology. (I have stood where many parapsychologists stand now.) Outside of the whale, I can welcome these contributions and many others; sometimes I embrace them as being more relevant to understanding the core phenomena of parapsychology than many an experimental text. In any case, parapsychology is in no position to spurn assistance from any party. Until parapsychology

starts to let the world in, it will become a little shop in vast mall, and no one will be interested in buying what parapsychologists have to sell except other parapsychologists. In just a matter of time, those within the field won't have the money to produce any more products even for each other! (Ian Stevenson, 1988, envisions a similar gloomy prospect starting from a different place.) Meanwhile, in *EHE* I will continue to present the wares produced by any and everyone interested not only in psychic experiences but all the other types of exceptional human experience, whether they be experiments or case studies or proposed new methodologies or new ideas--the wilder the better! The aim of *EHE* is to own and maintain the full culture of parapsychology as well as the disciplines studying other types of exceptional human experience.

By considering psychical experiences against the backdrop of exceptional human experience, one generalization that is beginning to stand out is that many people who report having had OBEs, NDEs, night terrors, multiple personality syndrome, and UFO encounters also report that afterwards they note an increase in psychical experiences or that they have psychic experiences for the first time. Now I think this is a bombshell of an observation! What is happening here? Why are these other EHEs disposing people to have psychical experiences? Many types of EHEs are also disposing people to have another type of EHE--namely, mystical experience. I think we should examine the full range of exceptional human experiences in order to see if we can learn more not only about the types of experiences involved but about EHEs in general.

There is one quality that all EHEs seem to have in common: They are all transcendent experiences of one sort or another. Each one breaks down one or more boundaries of the ways we were taught the world should

behave. Each one in its own way expands the boundaries of human beinghood and of the world we inhabit. Perhaps the biggest lesson any EHE has to teach us is that once a limit has been broken, a new boundary is set, and each new boundary becomes a limit that in turn must be transcended. And here again psychic experiences are centrally implicated. In his study of synchronicity, Arnold Mindell (1972) observes that "synchronicities invariably appear when new, startling psychological developments are on the verge of approaching consciousness" (p. 16). Moreover, although they can occur along with creative activity, they also can take place at "the onset of severe neurotic or psychotic fits" (p. 16). He proposes that "the advent of a synchronicity indicates that a dramatic unconscious revelation is at hand; how one takes this revelation determines, to a great extent, the positive or negative character of its effect" (p. 16). His data also indicated that "synchronicities often appear or attempt by their very nature to lift an individual out of his relative isolation, and construct a bridge for relating to the people, plants, and animals etc. of his environment" (pp. 16-17).

Mindell (1972) also notes that "apparently *synchronicities occur as prefaces to the creation or annihilation of a part of existence* The extremes they portray are relative to the life situations an individual finds himself in at the time of their occurrence" (p. 20). Mindell characterizes synchronicities as

events which hint at great meanings but are extremely difficult for the individual to understand. They are highly improbable from the rational point of view. They come on the brink of new phases of existence. They relate one to the human and inor-

ganic environment. They demonstrate that our perceptions of the "world" are incomplete or illusory. They often coincide with the discoveries man makes of a godhead. They are master tricksters who evade all attempts to grasp them with an ordinary net. In them lie clues to the myths (or personal equations) underlying individual life. They are associated with important events occurring in outer reality. They may be characterized in a word, by the term "theos," meaning "God as an event," or an event as God. They undoubtedly belong to that category of events earlier taken to be miracles. They tempt one to draw vast conclusions, and to go searching in distant spaces. They are characterized by shock, annihilation, and creation. (pp. 20-21)

I think the lesson EHEs can teach is more than simply that limits may be transcended and that our nature and that of reality may be potentially limitless. I think that in studying EHEs we may be stepping right inside the workshop where "reality" is being recreated at every moment.

Another possible pattern that is surfacing is a history of child abuse. This was first noted in the literature on multiple personality disorder, but now it is being noted in connection with other EHEs such as NDEs and psychic experiences. In a recent article, Ken Ring (1991) suggested that EHEs may be a compensatory means of healing the wounds inflicted by abuse in childhood.

In the past we have tended to think of various EHEs as separate. I

suggest we view them as connected in ways we must endeavor to discover. We should explore the possibility that there is a continuum involved, or at least a pattern of interconnections. In the remainder of the paper I would like to discuss another possible characteristic of EHEs.

We have tended to think of EHEs as ends in themselves, as one-time events or experiences. One had a precognitive dream during the war or another had a mystical experience in high school or another person had an NDE midway through life. In some cases these experiences may have altered the life of the individual involved. For example, if it weren't for that NDE I had in college there is no way I would have been standing here today. Nor would I have become a parapsychologist. We can generalize about those EHEs that have positive aftereffects in two ways. We can assume that some have aftereffects and some don't. Or we can hypothesize that all have life-altering potentials, but what these may be are not always readily evident. What I propose is that every EHE is not a finished product but the starting point of a long-term project, perhaps lifelong. EHEs are not ends, they are beginnings. It is the task of each experient to discover the import of his or her EHE, and it is the job of therapists, religious leaders, and researchers who investigate specific EHEs to find ways to encourage and unfold the meaning inherent in each EHE. Some may be richer in meaning than others, but I propose that each is an arrow pointing in a specific direction, as is the case with dreams. If dreams are the royal road to the unconscious, then possibly EHEs are the royal road to heightened consciousness--possibly even to eventual enlightenment.

The other bombshell of an idea is this: I propose that all EHEs should be viewed not as isolated instances in a given life but as seeds: seeds of transcendence. EHEs are calls to change, growth, transcendence of

the boundaries one has set in life. Ken Ring (1991) echoes this, pointing out that "NDEs occur within the context of a person's entire life and...their full meaning can only be understood in that context" (p. 13). In some instances, especially NDEs, it is much more obvious than in others. But if one makes the assumption that there is an underlying process, then we can work with our own EHEs and those of others to uncover and unfold the import of these experiences for the way we live our lives. In the paper I just completed for my sociology of culture class (White, 1992), I attempt to show that EHEs can develop into individual "Projects of Transcendence" that eventually could resacralize life itself. I try to show that they are secular calls to lives of transcendence, similar to the older concept of religious vocation, but in EHEs it is the secular world that calls, and I think the message of EHEs is that the sacred is present in the midst of secular life.

To return to the question of my subtitle: that is what I think EHEs are, and I have tried to show what we could do with them. But I think the most important question to keep in mind is this: What can EHEs do with us?

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ARE PHYSICS, PSI, AND RELIGION BECOMING ONE?

E. Douglas Dean, Ph.D.

Religion is defined as "a belief binding the spiritual nature of man to a supernatural being". Exceptional human experience as an integral part of religion, needs to be reaffirmed. Findings of quantum physics regarding nonlocality displace space-time theory, suggest information is everywhere simultaneously, provide a theoretical basis for telepathy, and force physics closer to psychical research. Though nonlocality may disappear for material events when large numbers of electrons are involved, it still applies to life forms (humans). Psi is seen as unconscious and outside concepts of the space-time world. With nonlocality, information at the agent-sender is also available at the percipient-receiver. Nothing "goes" from agent to percipient; the percipient-receiver comes into conscious rapport with the information. Case histories of telepathy and plethysmograph experiments confirm that the percipient-receiver rather than the agent-sender is the initiator in telepathic communications.

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ARE PHYSICS, PSI, AND RELIGION BECOMING ONE?

by Douglas Dean, Ph.D.

According to Funk & Wagnall's dictionary (1946), 'religion' is defined as 'a belief binding the spiritual nature of man to a supernatural being' or to God.

Regarding 'psychical research' John Rossner has shown (Pollard, 1991) that there has been a psychical and spiritual tradition in most of the world's religions. In Judaism and Christianity this "Primordial Tradition" of exceptional human experience was part of the religion but has been lost to humanity. This tradition has been deliberately expunged by the Council of Nicea (AD 525) and by later efforts by religionists and philosophers in the 12th century. The tradition needs to be reaffirmed.

Regarding physics most authors (Trefil, 1985) consider Galileo as the founder of modern experimental physics. Around 1610 Galileo improved the telescope (to 32 times magnification). With it he observed the four largest moons of the planet Jupiter (now with better telescopes we see 16). He published it in the book THE STARRY MESSENGER. Eventually the Church Inquisition forced him to recant because all bodies went around the earth. He spent his last years under house arrest.

Newton was born in the year that Galileo died, 1642. Newton with his laws of motion and gravitation continued the separation of science and religion. This was completed by Darwin with his theory of evolution in the 1860's. In the 20th century mainstream science has kept separated and worked on materialistic, linear, commonsense problems except when driven out of them as by quantum mechanics with its enormously accurate agreement of theory and experiment. Now we find quantum mechanics is forcing physics closer and closer to psychical research despite the efforts of many physicists to prevent it.

This paper gives some details, first a telepathy example of exceptional human experience; second, four papers by Dr. Louisa Rhine on telepathy and her conclusions; third, plethysmograph experiments confirming Dr. Rhine in the laboratory; fourth papers by physicists regarding nonlocality which if true would provide a theoretical basis for telepathy. The example was written up in the newspaper Herald-News, Passaic-Clifton, NJ, March 15, 1967. I gave it in my Presidential Address to the Parapsychological Association, September 8, 1967.

On Saturday night Mr and Mrs James Perrone were to attend a Boy Scout dinner in Ringwood, NJ, with a son Robert. But the father and boy finally went to dinner alone. The reason: Mrs. Perrone had suddenly become extremely apprehensive about a 19-year old son, serving with the 25th Division, Vietnam.

Yesterday they learned that a mother's intuition had been right--at the time her worries plagued her most, her son --Spec. 4 James Paul Perrone-- was in the middle of a battle on the Cambodian border. And in that battle he was killed. He died 10,000 miles away from home at 11:30 a.m., Sunday, Vietnam time. That was Saturday night here.

The transfer of information is selective. It goes from the dying son (the agent A) to the mother (the percipient P), but it does not go from the dying son to the father, or from the dying soldier to his brother. The information does go but the father and brother do not pick it up.

Dr. Rhine (1956, p.1) based her work on cataloguing more than 10,000 psychical experiences sent in to her. Her conclusions were not proof but suggestions to researchers to try out in the laboratory based on the large numbers. In 16% of cases the agent-sender had no motivation to send to the percipient-receiver; whereas the percipient-receiver had motivation in 100%. S/ He was the initiator in all cases. In the papers Dr. Rhine, writing in the 1950's, stated that psi was outside of space and time. Additionally she stated that not only was psi unconscious but outside the concepts of the space-time world (1953, p. 209).

The plethysmograph experiments confirmed that the percipient-receiver (P) was the initiator. The plethysmograph measures blood volume (not pressure) changes and gives pen tracings of vasoconstrictions which measure telepathy occurring in the receiver, (P). (Dean, 1966),

The Agent-sender (A) is in another room; s/he looks at one of four types of cards with a name on it. The names are of people known to 1) the percipient-receiver (P),

2) the agent-sender (A),

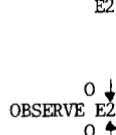
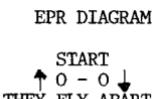
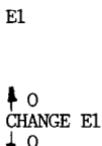
3) neither, they are telephone book names, 4) blanks.

We expected the biggest reactions by the percipient-receiver (P) would be to agent-sender names (A); this was because the agent-sender knew his own names and could react and send; for example, a student agent-sender might give the name of his prof. who had just flunked him; but the student did not know the other three kinds of names, could not react or send them.

Not so. We were wrong. The percipient-receiver (P) reacted to percipient-receiver (P) names only, even though the Agent-sender (A) did not know them; also the Agent-sender (A) could not differentiate (P) names from telephone names. Yet the percipient-receiver (P) could differentiate them even though he was attached to the instrument and in another room.

The words we use, 'sender' and 'receiver' like a radio transmitter and receiver, confuse us. Telepathy is not like radio. The Agent-sender (A) does not 'send'. The Percipient-receiver (P) does all the work; (P) is the initiator in all cases, just like Dr. Rhine found in her hundreds of cases. These experiments confirmed Dr. Rhine's work in the laboratory (Dean & Nash, 1967).

Einstein (with Podolski and Rosen - EPR) started the Nonlocality work in 1935. This paper was the most looked up article in Princeton University the Librarian said; so much so the volume was damaged and had to be locked up. In its place he provided a photocopy: Two electrons initially together separate going in opposite directions. E1 changes its spin from up to down. Then we find E2 changes from down to up. This occurs even though the distance between them is so great that light at the speed of light could not carry the information from E1 to tell E2 to change. The suggestion is that space-time must be given up and replaced by nonlocality, meaning information is everywhere, instantaneously.



John S. Bell wrote papers boosting the idea. He also (1964) developed his theorem confirming Einstein. Aspect (1982) confirmed Bell in the laboratory. Bell was an Irish physicist working at CERN, the European nuclear facility. He was honored by the Journal, Foundation of Physics, for his work in six monthly issues, October, 1990 to March, 1991 for his 60th birthday. However he died in October, 1990. Nevertheless the work goes on.

Stokes (1991) gives a simplified statement of the Bell theorem and of the inequalities it gives rise to. Putting the numbers into the quantum mechanical arguments results in

.323 \geq .427 (p.271) which is not true.
.3 is NOT greater than .4;
Somebody with three apples does not have more apples than somebody with four.

Absurdities like this have happened before in physics. One was the early description of the atom. The electrons would have spiralled down into the nucleus of the atom. It needed the introduction of quantum mechanics to pull atomic theory out of that stupidity.

In this case to find out what made the error of $.3 \geq .4$ we look back over each line of Bell's theorem all the way to the beginning assumptions. There are no errors except we assumed space-time (locality) was genuine. Apparently space-time is not real. We are deluded by our five senses, seeing, hearing, touching, tasting, smelling, into believing the space-time evidence for separateness. Certainly believing space-time and separateness makes running our lives easy, even joyful, but it is different when we are trying to find out how the Universe is organized. Some theorists might prefer to throw quantum mechanics out rather than throw space-time out, but we cannot; it is too accurate in predicting results of experiment. Brian Josephson won his Nobel Prize (1973) by increasing the accuracy of quantum mechanics by ten times.

If quantum mechanics requires us to give up space-time as an illusion that is what Dr. Rhine found for psi. The physicists have countered by saying that when a large number of electrons are involved nonlocality disappears. Brian Josephson (1991) shows that though nonlocality may disappear for material events it is applicable for life forms like humans.

With nonlocality the information at the agent-sender is also available at the percipient-receiver. Nothing has to go from A to P. The percipient-receiver just has to get in conscious rapport with information as Dr. Rhine said (1953, p. 208).

Stokes (p. 272) states if not even two electrons separated by light years can be conceptualised as separate objects, perhaps it is also incorrect to consider persons as encapsulated, spatially isolated entities. Seemingly separate persons may in fact merely be different facets of a higher nonlocal entity. 'Higher' sounds like a spiritual domain. Thus it seems physicists are being forced by their equations to come back into conformity with religion.

Religion has also been having changes as in physics. The Gnostic Gospels discovered at Qumran apparently reveal the psychical life during Jesus's time with the disciples; for example, The Gospel According to Thomas. Yet these were considered as 'pagan' when first discovered and suppressed for forty years. Now that they are just published Professor Kegel at Princeton University has contrasted the four Gospels with how religion was in primordial times.

A Course in Miracles also reveals that space-time is false; 'there is no world' (p. 237 Workbook); 'The mind...is...beyond the laws of time and space' (p. 372 Workbook). In addition the appearances of Mary, mother of Jesus, at Fatima in Portugal, at Medjugorje in Yugoslavia, and at Cairo in Egypt, and at other places, reveal a glorious religion that we had lost. Let us hope the evidence for becoming one continues in the future.

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PSI IN FAMILIES - A NEW PARADIGM FOR FAMILY THERAPY

Louis Richard Batzler, Ph.D.

This paper presents a rationale for use of psi in family therapy and includes cases to demonstrate the value and validity of such a model. As the number of dysfunctional families increases, traditional therapeutic approaches are inadequate to deal with the radical and traumatic changes in family structure, lifestyles, and models that contribute to family problems. Therapists and families are unaware of the existence within families of psi forces and fields and therefore don't consider them in the therapeutic process. Psi phenomena exercise a formative causal influence in individual behavior and family psychodynamics that operate across space and time. Such phenomena include dreams, telepathy, out-of-body experiences, psychokinesis, precognition, deathbed visions, clairvoyance, clairaudience and near-death experiences. If a family therapist is aware of and familiar with psi and is able to relate psi to family psychodynamics, then a new paradigm becomes available for family, as well as individual, therapy.

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PSI IN FAMILIES
A New Paradigm for Family Therapy
Louis Richard Batzler

THE FAMILY IN TODAY'S WORLD

One of the most dramatic and traumatic phenomena of our day is the proliferation of family types and structures and the increase in the number of dysfunctional families. The chart below indicates family types that exist. The variety reveals the complexity and enormity of the problem.

I. CHOSEN FAMILY

- Nuclear (monogamous)
- Unstructured cohabitation
- Common law marriage
- Open marriage (flexible monogamy)
- Career (spouses living apart)
- Blended
- Single parent
- Communal living
- Extended
- Singles

II. "FORCED" FAMILY

- Retirement home
- Nursing home
- Group home (runaway, retarded, broken family)
- Foster home
- Halfway House
- Rehabilitation center (drug, alcohol)
- Psychiatric institution
- Mental hospital

III. UNUSUAL FAMILY

- Homosexual cohabitation
- Military
- Prison
- Bigamous
- Polygamous
- Grandparents raising children
- Functional (circus troupe)

Consider these sobering facts about families in America. One-half of all marriages end in divorce and one-quarter of families with children under 18 have only one natural parent in the home. Nearly 60% of the nation's mothers work outside the home. Four out of every 10 women become pregnant before age 20, with 90% of teen pregnancies being unintended; 73% of unmarried teens who give birth will be on welfare in four years. Sixty-eight percent of those arrested; 85%

of unwed mothers, 79% of welfare recipients and 72% of the unemployed are functionally illiterate.

Each day 689 babies are born to women who have had inadequate prenatal care, 1,512 teen-agers drop out of school, 2,795 teenagers become pregnant, 13 teenagers commit suicide, about 250 attempt suicide, and 100,000 children are homeless.¹

FAMILY DYNAMICS AND THE THERAPEUTIC APPROACH

As a result of these changes and challenges, many persons and organizations in the social, economic, political and religious disciplines have become involved in family dynamics and structures. In the field of family therapy, multiple models have been devised - and tried - to stem the tide of this psychosocial problem. In the 1960's, analysis and treatment began to focus more on changing the structure of a family and the sequences of attitudes and behavior among a group of intimates rather than on changing an individual's perception, affect or behavior. The most consistent popular model was a systems theory which emphasizes interaction and communication among all family members and seeks to mobilize the healing power of the whole family. The family itself becomes the treatment unit.

The systems approach incorporates three principles - holism, open synergy, isomorphism - which provide a basis for understanding the dynamics and dimensions of the family unit. The family is reciprocal to the life of its members. The members corporately constitute a unique identity - holism. The whole is greater than the sum of its members and has a distinct identity different from that of any of its members. The members interacting and communicating create a directional equilibrium, but an equilibrium that is constantly changing - open synergy. There is a uniformity about the members insofar as each partakes of the character and direction of the whole. Isomorphism refers to the commonality of shape and purpose among the family members. It underscores how each member has both a unique identity and a shared identity and how distinct individual actions are consonant (isomorphic) with common values and goals.

The systems approach, unlike the individual-centered approach, deals with a complicated field of forces requiring a three-dimensional perspective: intrapersonal; interpersonal and suprapersonal processes.

The multiplicity of factors involved necessitates a framework from which one can view the family functioning. The following represents one theoretical framework.

1. Family life-style, which refers to the patterning of family organization, subdivided into three interdependent elements of value system, communication network, and role system.
2. Intermediate problem-solving mechanisms, which represent the family life-style in action in a context that calls forth the family's effort for coping with stress in particular situations.
3. Need-response pattern, which describes the ways in which the family as a unit perceives, respects, and satisfies the basic needs of its individual members.

This conceptual framework provides a backdrop for examining the psi factor in families. Values refer to those ideas, attitudes and beliefs which consciously and unconsciously bind family members together in a common culture. The values bonding can be important in providing a favorable milieu for psi functioning.

Communication is a network for carrying messages and transmitting information, feelings, ideas among family members and includes defining which messages are perceived as worth transmitting and channels of transmission. It is the latter that has particular relevance for psi.

Intermediate mechanisms refer to the family's problem solving efforts through various, transactional, interactional and intrapersonal methods for adapting to and dealing with the difficulties. Dreams, precognition, PK, telepathy can be relevant in these situations, especially if emotions are intense or there is a crisis.

The need-response pattern provides an assessment of the health of an individual family member within the context of family interaction processes. Psi activity may help in determining the nature of and reasons for a member's dysfunction.²

PSI AND THERAPY - A BRIEF REVIEW

One of the interesting and positive factors for the consideration of the value and validity of psi in therapy is the extensive research and clinical work that for years has been done by distinguished professionals in the field of mental health. These pioneers have examined occult claims - including evidence for survival, designed experiments for thought transference, and studied paranoia and obsession from the standpoint of possible spirit possession and the existence of discarnate entities. F. W. H. Meyers and William James played important roles in the early phase. Myers methodically produced evidence from dreams, insanity, geniuses, hysteria, hypnotism, thought transference and clairvoyance that led to his conviction of the survival of self after death. William James maintained a strong interest in psychic research and was active in SPR and ASPR.

Sigmund Freud and Carl Jung, giants in the field of mental science, were involved in the psychical - Freud mainly in the relationship of psychoanalysis to telepathy and of dreams to telepathy; and Jung in relation to causality and archetypes.

In 1948, a medical section of the ASPR was established to study psi in the psychotherapeutic setting. Among the founders and participants were Eisenbud, Ehrenwald, Meerloo, Booth, Pedersen-Krag, Laidlaw and Ullman. Their work centered around telepathy and dreams, as did that of Fodor who noted shared dreams between some patients as well as between his patients and himself. He regarded telepathy as a cognitive faculty of the unconscious and affirmed that love prepared the way for telepathic communication. Ehrenwald suggested that the early parent-child symbiosis formed the nexus for future paranormal abilities and Schwarz documented many instances of telepathic interplay involving him and his family. His book

contains hundreds of vignettes in which the effects sometimes extended to patients and others as well.³

Gradually the implications of the telepathy hypothesis moved beyond the dyadic patient-therapist relationship. Fodor cited telepathic exchanges between pairs of patients; Eisenbud wrote about telepathic networks; Ullman and Krippner spoke of the facilitating influence of dreams.

The problem of precognition has come under scrutiny in the clinical context and reported on by Fodor, Ehrenwald, Meerloo, Servadio, Eisenbud and Nelson. Stevenson has done significant investigation of reincarnation and provided an impetus for past-life regression as a form of therapy. The work of the Rhines in telepathy, clairvoyance and precognition has been seminal. Schmeidler has explored correlations between attitudes and ESP scoring and done significant research in precognition, hauntings and OOB's. Research by Osis has included numerous studies of mediums in the survival field, deathbed observations and out of body phenomena. Dean has investigated the relation of psi to healing through his work with Kirlian photography and plethysmography.⁴

A most important book Psychic Exploration, produced by Edgar Mitchell and edited by John White provides a wealth of information on parapsychology and psychical research. It can be a resource for family therapists who are willing to investigate the possibilities and potential of psi for their clinical work. Contributors to this volume and those mentioned in the articles are key people in the field of the paranormal and many have been and some still are involved in the activities of our Academy and Spiritual Frontiers Fellowship International. These include Martin Ebon, Gertrude Schmeidler, Stanley Krippner, Douglas Dean, Rhea White, Montague Ullman, Robert Van deCastle, Marcel Vogel, Jule Eisenbud, Henry Puharich, Charles Tart, Scott Rogo, William Roll, Thelma Moss, William Tiller, Harold Puthoff, Russell Targ, Lawrence LeShan, Willis Harman, Karlis Osis, Robert Ashby, Arthur Ford, Cleve Backster, Shafica Karagulla, Denys Kelsey, Robert Miller, Gaither Pratt, Justa Smith, Ian Stevenson, Ingo Swann, Ambrose and Olga Worrall.⁵

PSI IN FAMILIES - SOME CASE STUDIES

This brief review of the psi factor in clinical and therapeutic settings represents only a small fraction of the occurrence of psi phenomena in families.

During the past 12 years, I have conducted workshops on stress management, death, dying, grief, suicide and holistic counseling for thousands of nurses, counselors, therapists, social workers and clergy in every state of the continental U.S. and some parts of Canada. I have in my files hundreds of cases of death bed visions, voices, precognition, OOB's and NDE's as reported by participants in these workshops. Some of the narratives are poignant and reveal the significance of psi, not only for comforting and healing family problems, but also for changing lives. Several examples are noted.

1. "After several experiences of great stress - 22 major operations; giving birth to triplets; diagnosis of cancer; change of vocation I attempted suicide. For three days I was comatose yet I saw and heard everything that happened to me and around me. ... I was in darkness yet I saw light. This experience was the beginning of discovering life for me."
2. "My 23 year old brother was in a hospital critically ill with cancer and died in three weeks. My mother had been with him day and night. ... One night after my brother had dozed off, she looked up and saw her 15 year old son come into the room in a wheelchair with his head bandaged. He was smiling and said, 'Don't worry, mom, Danny will be all right.' He stayed at Danny's bedside for a few seconds, then mom closed and reopened her eyes and he was gone. My 15 year old brother had been killed in a car accident seven years earlier! This was a small comfort to mom to know Danny wouldn't be alone after death."
3. "Brother-in-law states he saw my mother at the foot of his bed at night and he reassured her he would take care of his wife My mother had died two weeks previously. My sister was having some personal problems at the time and I think it is possible my mother's spirit was reaching out to

help her daughter."

4. "Patient died on O.R. table. Family waiting outside said the patient came to them and said that we (staff) had done all we could, but he was 'on his way.'"

Similar experiences have been reported by therapists and counselors, yet few have used or even considered using psi as a tool for accessing or assessing a client's condition or situation. This same attitude is evident among my colleagues in ministry. Very few have considered investigating the paranormal even though their parishioners tell them of their psychic experiences. In fact, many clergy outright condemn those who speak about psi. Most of the skepticism, rejection and condemnation of psi and those who experience it come without investigation. This attitude is as unsound as blind credulity which accepts all that is taught without inquiry.

In my counseling work, I've encountered numerous psi experiences that have been instrumental in understanding and solving problems. Many of these have involved families. A brief review of several cases will illustrate how psi can be an important factor in understanding and healing family distress.

The emotional and energy fields of family members become engaged in powerful yet subtle ways. These fields are between and also within family members. There are numerous and recurrent transactional patterns in which individual psyches interact and interface within the family matrix. There is a shared identity based on family life styles and other factors from which members both draw and contribute.

Shared dreams exemplify this dynamic. A recent case involved a family of three adult children and their parents. The mother suffered a severe stroke which rendered her comatose and resulted in her death 24 hours later. During the comatose period, the three children each had a dream in which the mother came to them and assured them that she was all right and they were not to worry. Sharing these dreams with one another facilitated their grief work. It is important to note that the mother had for years been involved in paranormal studies and was a strong advocate of and participant in psychic activities. This open and positive attitude was conducive to

the family experience and corresponds to the research and conclusions reached by Dr. Schmeidler concerning attitudes and ESP.

Occasionally a family may experience psychokinetic or poltergeist phenomena which provide clues to a psychodynamic problem. In one case, a wife reported that, when returning home, she found objects in her house had been mysteriously misplaced - knocked or fallen.. Upon further questioning, she noted that this phenomenon occurred when she was intensely angry at her husband. After working with her to transform this anger energy, the phenomenon ceased.

Father John Nicola, an exorcist and technical advisor to the movie, The Exorcist, notes that in his investigations, about 90% of the cases of alleged possession, hauntings and poltergeist activity can be attributed to psychological causes or explained scientifically. A troubled spirit within rather than a troubling spirit without.⁵

Most therapists and counselors working in mental health clinics have little or no knowledge of the paranormal and its possibilities in the therapeutic process. One such example involved a widow who was beset with fears and afraid she was losing her mind. Her fear was based on the occasional apparition of her husband. She sought help from the local mental health clinic where she received no relief because no credence was given to the phenomenon. When she came to me, we examined the possibility of the reality of apparitions, looked at numerous similar cases and worked through the reasons for her fears. After several sessions, she was able to be comfortable with the appearances, gave up her fears and resumed her normal duties.

Another case involved a woman who claimed she was possessed. Her symptoms seemed to conform to classical possession cases. Her husband and two children were greatly disturbed. She insisted on being exorcised and after some consultations, a clergyman performed an exorcism. She then agreed to commit herself to a mental hospital for psychiatric evaluation. In the meantime, I counseled with the other family members and discovered serious problems existed between the husband and wife. After several days, she was released from the hospital and I counseled the husband and wife. Her possession activity disappeared within a few days and gradually their marital

problems were resolved. Although possession was doubtful, it is possible that some psi activity was going on which provided an opening to the basic problems in the husband/wife relationship.

There is ample evidence that psi also occurs in the therapist/client relationship, especially if the therapist has a positive attitude toward psi. In my own counseling and healing ministry, my dreams have been helpful in revealing specific aspects of a problem that need attention and solution. My association over the years with psychic researchers, parapsychologists and psychics have provided insights and information helpful for understanding and using psi in working with families. Ambrose and Olga Worrall, Arthur Ford and Frank Tribbe have been especially influential in this respect.

IMPLICATIONS FOR THERAPISTS

The accumulation of evidence that has come from serious and sustained psychical research and the many examples of psi operating in families and clinical situations provide important insights and perspectives for persons working with families, especially with dysfunctional families.

Anecdotal and clinical experience suggest the following:

1. Families experience psi much more than people unrelated to each other.⁷
2. Families can and do structure roles and values on an intrapsychic as well as an interpersonal level. These structures influence the transmission and reception of psi information.
3. The systems approach to family therapy - holism, open synergy, isomorphism - provides opportunity for recognizing and utilizing psi in the therapeutic process.
4. Crisis situations within families often favor the occurrence of psi.
5. Psi occurs between therapists and patients (or families), thus offering insights for healing not otherwise considered.

6. Psi can provide a key to diagnosis and treatment for individuals and families in distress.⁸

If these facts are accepted as valid, they have important implications for therapists. First, therapists must have an open and positive attitude toward the reality and validity of psi. Next, they need to become acquainted with both the solid psychical research and the anecdotal and clinical material on psi. Participation in research and psi group activity would also be helpful. Then therapists need to look specifically at the potentialities and possibilities of psi for diagnosing and treating family distresses and dysfunctions. Finally, therapists need to actualize their findings and beliefs.

There are countless people in varied family relationships and family structures who are hurting. The dynamics of their pain often produce paranormal phenomena that is ignored, rejected or seen as pathological. One hopes that greater knowledge and a deeper understanding by therapists of the nature, reality and use of psi will help in the healing not only of individuals and families, but also of communities and nations.

NOTES

- 1 Physicians for Social Responsibility (Washington, D.C.) Letter, March, 1992.
Covenant House (NY), Newsletter, February, 1992.
- 2 Parad, H.J. & Caplan, G. "A Framework for Studying Families in Crisis" in Crisis Intervention: Selected Readings, Ed. by H.J. Parad. Family Service Association of America: NY, 1972. pp. 55-60.
- 3 Schwarz, B.E. Parent-Child Telepathy. Garrett: NY, 1971.
- 4 Ullman, M. "Psi and Psychiatry" in Psychic Exploration: A Challenge for Science. Mitchell, E.D., ed. by J. White. G. P. Putnam's Sons: NY, 1974. pp. 247-267.
- 5 Mitchell, E.D., ibid.
- 6 Conversations with Fr. John Nicola. Also see Nicola, J. Diabolical Possession and Exorcism. Tan Books & Publishers, Inc.: Rockford, IL, 1974.
- 7 Psychic Communication between parent and child is especially strong and prevalent. See Jones, C. From Parent to Child: The Psychic Link. Warner Books, Inc.: NY, 1989.
- 8 See Taub-Bynum, E.B. The Family Unconscious: An Invisible Bond. The Theosophical Publ. House: Wheaton, Il., 1984. p. 75.

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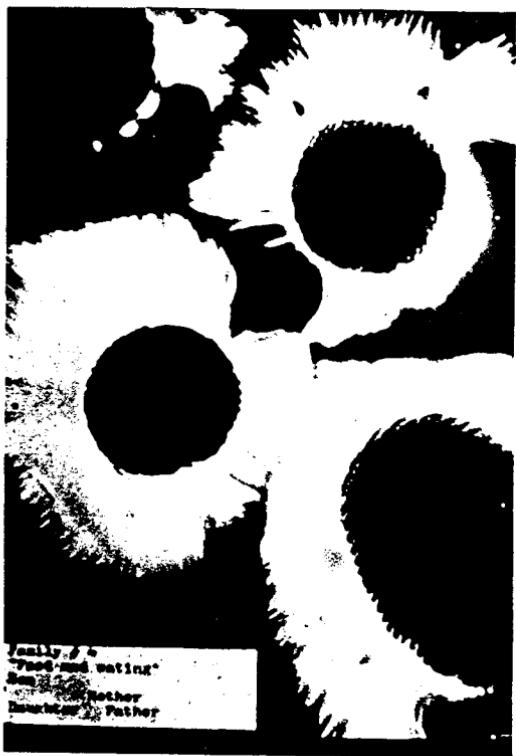
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KIRLIAN PHOTOGRAPH OF A FAMILY IN THERAPY

Upper left is the son who is on a hunger strike and alienated from the rest of the family. His finger tip corona does not quite touch the mother (upper right) and blocks out the daughter (lower left). The mother and daughter seem to be pulling away from each other, though there is one slight rapprochement between them. The father (lower right) has set up a straight wall against his wife, but is significantly melded to the daughter for an extensive area.

From the files of Frank Tribbe



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MYSTICAL EXCEPTIONAL HUMAN EXPERIENCE AS A TOOL TO EXAMINE
THE UNIVERSALITY OF RELIGIOUS EXPERIENCE AND THOUGHT

Paul Pond

This paper discusses the importance of a sound approach to the scientific study of exceptional states of human consciousness and outlines a general approach. Basic tenets of various religious traditions are compared with each other and to the Yoga Sutras of Patanjali. This comparison reveals a similarity of thought behind the various traditions and thus the universality of religious cum mystical experience. A model with which to study consciousness is chosen using the traditional concept of Kundalini along with the ideas of R.M. Bucke and Gopi Krishna. A detailed research project is presented and comments are made on the ethics of counseling individuals undergoing exceptional human experiences.

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Mystical E.H.E. as a Tool to Examine the Universality of Religious Experience and Thought.

By Paul Pond

Religion in its beliefs must allow science new discoveries to endow. For literal interpretation of sacred scripture can only yield a limited picture.

Science its methodology must know strict empirical analysis it may have to forego. Mind is more than matter we dare say. Open minded research can lead the way.

Abstract

The importance of a sound approach to the scientific study of exceptional states of human consciousness is discussed. A general approach to this problem is outlined.

A model with which to study consciousness is chosen using the traditional concept of Kundalini along with the ideas of R.M. Bucke and Gopi Krishna.

A detailed research project is presented.

The basic tenets of various religious traditions are compared with each other and to the Yoga Sutra's of Patanjali. This comparison reveals a similarity of thought behind the various traditions and thus implies the universality of religious cum mystical experience.

Comments on the ethics of counseling individuals undergoing E.H.E.'s are made.

Outline:

I. The Problem of studying consciousness within science.

- A. The concept of 'objective subjectivity'
- B. Principles to follow in this study.
 - * Building on old theories
 - * Being extremely critical
 - * Being parsimonious (Occam's razor)
 - * Adhering to high standards

II. Why Study Kundalini?

- A. Kundalini provides a 'valid' model with which to study consciousness.
- B. Understanding the Kundalini mechanism
- C. Our Model = traditional Yoga theory and Kundalini as evolutionary energy

III. Proposed Research

- A. Self study and Self discipline
- B. Literary Research
 - (i) Ancient Traditions
 - (ii) Lives/Writings of Mystics and Geniuses
- C. Clinical Support and Research
- D. Experimental Project

IV. Illustrative Example - A comparison of the
Yoga Sutras and the "commandments" of the major religious
traditions - Judeo-Christian, Buddhist, Islamic, Hindu.

- A. From Astanga Yoga, Patanjali's sutras II.29, II.30 & II.32
- B. The Ten Commandments (Judeo-Christian)
- C. Five Buddhist Precepts
- D. Five pillars of Islam
- E. Bhagavadgita, Chapter 13:7-11 (Hindu)

V. Comments on the ethics of counseling individuals who have
had or are having E.H.E.

- * Counselor should be involved in self-study.
- * Historical evidence should be considered.

STUDYING CONSCIOUSNESS WITHIN SCIENCE

Objectivity

Imagine trying to measure the length of a piece of wood using a 'ruler' that you cannot hold in your hand, whose dimensions you cannot perceive, whose physical composition you do not understand and whose mechanics are unknown to you! This gives some idea of what it will be like trying to apply the current rules of empirical science to consciousness research.

In our current method of scientific study we examine a problem by the collection of empirical data. We then attempt to understand the data by model making - mathematical or otherwise. In this context 'empirical' is taken to mean capable of being validated by observation or experiment and 'observation' is meant in the objective sense. Also implicitly contained in this description of the scientific method is the assumption that whatever we are observing is amenable enough to our control so that we can validate or repeat the same experiment as we like. Understanding the consequences of this implicit assumption will be of great importance in the study of consciousness within science. A point to which we will return later.

Empirical 'objectivity' is a standard requirement for good science. Yet this idea of objectivity is something that we may have to amend in the course of research into consciousness. Even in physical experiments Heisenberg's Uncertainty Principle tells us that we cannot totally isolate the observer from the experiment. Thus we cannot really claim strict objectivity even at the level of the physical sciences. Work is now being done to measure consciousness related anomalies on experimental results(1).

The study of consciousness carries with it the study of subjective mental states (yours and mine). Thus the study of consciousness has an intrinsically subjective component. Our definition of a scientific method for studying consciousness will have to allow for this 'subjectivity'. We will refer to this as objective-subjectivity and allow validation in our methodology by subjective observation.

The study of consciousness is also the study of Self. Thus the scientist must use his/her consciousness as part of the laboratory. (This is being done currently as a mind is always needed to interpret the data no matter how objectively it is gathered and processed.) One mental tool at the scientists disposal is the E.H.E. (exceptional human experience). As an example we will later on cite that of the mystic. The principles that should guide us in our investigation are outlined below.

Principles to follow

Good research can be done in a responsible way by following a few basic principles(2). The scientific study of consciousness should be no exception. Our investigation should:

- build upon old ideas (theories) where possible
- be extremely critical
- be parsimonious (Occam's razor)
- adhere to the highest standards (we are dealing with ourselves)

In addition the results of our study should stand the standard tests of good science:

- is it logical
- is it testable
- does it have explanatory power
- does it have predictive power

In what follows these principles will be used to make a model with which to study consciousness.

WHY STUDY KUNDALINI?

Provides with a "model" with which to study consciousness

Kundalini is held to be responsible for mystical or transcendental experience and is thus the root of all esoteric and religious traditions. The study of these traditions including the lives and writings of mystics and "saints" should provide us with broad basic information on the Kundalini experience and give us direction for our research. It is important to keep in mind that - as Gopi Krishna has pointed out - Yoga was developed as the science of its day, a way of verifying supernal truths.

In this way two processes unfold. First, the scientist becomes an active participant in the research. Second we begin building our theory and experiment on an established framework - our first point for good consciousness research.

The religious/esoteric traditions and classical yoga theory provide us with a testable way to study consciousness through the Kundalini process.

This model implies a relationship between the mystic, genius, psychic and to some degree the psychotic.

Understanding the Kundalini mechanism

Yoga theory is based upon the existence of prana (bioenergy) as a subtle intelligent life energy. Prana is unlike any energy being investigated by present day science. Kundalini is held to be the mechanism by which an enhanced flow of prana reaches the brain. According to the traditional Yoga philosophies, the term Kundalini refers to both a 'mechanism' and an 'energy' in the human body. The energy, termed prana, is held to be the medium by which thought activity is carried on in the brain and is involved with the transference of impulses and sensations in the nervous system. It is thought that the activation of the mechanism causes an increased amount of pranic energy to be produced in the cells and tissues of the body and to be transmitted to the brain via the nerves in and around the spinal column, leading to alterations in the state of consciousness of the individual. Under the right conditions this enhanced prana operating in the brain can lead to higher states of consciousness such as genius, psychic abilities and mystical experience.

Gopi Krishna(3) explains that "the mechanism of Kundalini can be understood in the following way. Upon activation, two different activities start in the body. First, the whole network of nerves begins to manufacture a more potent form of psychic energy (prana) and to pour it into the brain through the spinal duct. This altered form of prana is most distinguished by its appearance as a luminous cloud in the brain. Operating in average men and women the energy does not have this property. It is for this reason that the visionary experience of mystics is almost always bathed in light. This is the first important point to which any investigation of Kundalini must pay attention and is why Kundalini is always likened to sun, moon, lightning or fire. Further, the flashes of light or other forms of luminosity experienced by many people during the course of meditation are often due to a sudden, brief upsurge of the more potent prana into the brain.

Second, another activity starts in the genital region. Upon the awakening (of Kundalini) the reproductive essence is drawn up in a now unknown way and poured into the spinal canal. Exactly how this suction is applied will have to be determined by research. This stream rising through the spine represents the "nectar" or "ambrosia" repeatedly mentioned in the treatises on Kundalini. Its entry into the spinal cord and then into the brain is marked by exquisitely pleasurable sensations-even exceeding those of orgasm. During the course of its ascent into the brain, this stream is ramified into smaller streams which irrigate the visceral organs through the nerve plexuses or the "Chakras". The streams can be distinctly felt moving into the various organs, stomach, liver, intestines, heart, lungs, and the like. A new channel for toning up the organs to meet additional needs now comes into operation. The body and the brain are thus prepared for a higher manifestation of consciousness. The flow of a more potent prana and this stream of fluidic secretions into nerve centres and the brain is what is implied by the phrase 'penetration of Kundalini'."

The attainment of "siddhis" or psychic gifts is a well-known sign of impending success in yoga. In fact mystics and saints from a variety of religious traditions warn against focusing on these gifts lest the real goal - mystical experience - be lost.(4) This implies that the same energy or process is responsible for both - why have two different energies when one will do. Here we are invoking our principle of parsimony - Occam's razor ! The development of psychic gifts can be considered a test of the spiritual progress being made - a way for the seeker to validate their own experience (objectivity-subjectivity).

Further, according to Yoga theory the genius mind owes its success to the Kundalini process.

From Arthur Avalon's Translation of "Description of the Six Centres" (5):

verse 3: She (K) is extremely subtle: the awakening of pure knowledge.

verse 10/11: ...Her (K) lustre is as that of a strong flash of young strong lightning. Her sweet murmur is like the indistinct hum of swarms of love-mad bees. She produces melodious poetry and Bandha (literary composition in which the verse is arranged in the manner of a diagram or picture) and all other compositions in prose....

verse 13: By meditating thus on Her (K)....a man becomes Lord of Speech...., and an Adept in all kinds of learning.

Our model suggests there should be a set of common "characteristics" among the mystic, the genius, the psychic. These are mostly subjective such as inner light and sound, religious impulse/belief in God, but also include quantifiable characteristics such as mental disturbances, significant sexual experiences, highly developed moral nature and the spontaneous development of creative gifts.

Yoga theory also warns of the dangers involved in the Kundalini process (the creator and destroyer). It is well known that practices of self-study and self-discipline can lead to insanity in certain individuals.

More recently modern science has studied the link between creativity and mental illness(6). In fact, in the past, attempts were made to describe genius as a form of insanity(7).

To make our model more complete we need to add some additional information. Bucke(8) postulated that the human consciousness was evolving to a state of Cosmic Consciousness. But he did not provide any physiological basis for this evolution. Gopi Krishna did - ie. Kundalini now becomes the evolutionary energy in human beings transforming the nervous system and brain to support expanded level of consciousness.

The evolutionary component suggested by Gopi Krishna(9) is extremely important. It explains why people are having spontaneous Kundalini experiences and why mental illness is on the increase - nature has a set of rules to live by if we want to be healthy.

Our model = traditional Yoga theory + Kundalini the evolutionary energy.

This model contains the important principles to follow for the study of consciousness within science. As mentioned above, our model is built upon established ideas, is parsimonious and has been documented and developed for centuries. Its testability and its explanatory and predictive power have been pointed out to some degree. These points will be expanded upon in the research proposal that follows.

PROPOSED RESEARCH

This research was originally proposed by Gopi Krishna(10) and has been formalized and partially implemented by F.I.N.D.(11) and K.R.N.(12). The original proposal contained three general approaches (B,C,D below). I have added a forth category, Self-Study, for clarity and emphasis. The inference here is clear that a researcher cannot claim to understand consciousness unless they gain some level of understanding/control over their own consciousness.

Our research can be outlined as:

- A. Self-Study and Self-Discipline
- B. Literary Research
 - i) Ancient Traditions
 - ii) Lives/writings of Mystics and geniuses
- C. Case Studies and Clinical Support
- D. Experimental Project

Self-Study and Self-Discipline

Since the study of consciousness is also the study of self, an earnest researcher should engage in some form of structured self-study. The choice of the particular discipline should be left to the individual. Just like the physicist learns mathematics to express their theories, the psychiatrist undergoes different therapies to understand themselves and what their patients may go through, the scientist studying consciousness must learn as much as possible about their principle tool (their own minds) before proceeding in earnest. Of course the self-study process can take years and may be carried out simultaneously with scientific research into consciousness. I would guess that most scientists now interested in 'consciousness research' have undergone some self-study of their own.

Literary Research (13)

There is a vast storehouse of information on Kundalini available in the oral and written traditions of esoteric teachings throughout the world. The ancient esoteric treatises of India including the Tantras, Vedas, Upanishads and Puranas, in themselves would provide sufficient information to formulate a study of Kundalini. In addition to these, further valuable and corroborative information is available in the writings of Sufis, Taoists, Tibetan Yogis and Western Mystics. In fact the religious lore of mankind the world over, with its myths and fables, is a priceless source of information on the mechanism of Kundalini. Although more difficult to document, the oral traditions of the various religions and faiths of the world are also of great significance. In India, knowledge of Kundalini is verbally transmitted between teacher and aspirant and this information needs to be gathered to fully document the Kundalini phenomenon.

The lives and writings of great mystics and geniuses can be documented to correlate the psychological and physiological factors related to their Kundalini awakening and to provide evidence of the activity of this psychophysiological mechanism.

The key figure for investigation of historical awakenings of Kundalini is the true mystic. Purged of some of the superstitions and false beliefs that have been attached to his person, the mystic provides the still imperfect model of the future man. The expansion of consciousness which is apparent in the foremost members of the mystic group is an excellent example of the evolutionary aspect of Kundalini. The study should examine examples of harmonies of sound, magnificent visions,

extraordinary insights, new depths of knowledge, halos of internal light and spiritual exaltation during the state of mystical ecstasy. Also, of importance, an increase in creative activity, eloquence and literary or artistic talent often occurs when the mental attitude of the subject is properly disposed.

The genius exhibits an extraordinary intelligence or aptitude which is at the vanguard of human creativity and evolution. As the great mystics of the past were in the forefront of spiritual knowledge, so the great geniuses set the standard in their various fields of endeavour. The study of their lives and writings offers further clues to the characteristics of the evolutionarily advanced individual.

The proposed literary research into the lives of mystics and geniuses serves several very useful purposes. The first is to furnish enough indirect evidence for the existence of a psycho-physiological mechanism to justify the commitment of the resources necessary to undertake a more involved method such as the experimental project.

Another major benefit of this type of research would be the acquisition of much of the knowledge that has already been learned concerning the arousal and operation of this mechanism by those who have experienced its functioning in the past.

A third purpose which such research would serve is as an educational tool for those who are highly trained in such modern disciplines as physiology, neurology or biology. The theory of Kundalini is based on many concepts that are quite foreign to the physically oriented outlook of modern scientific methodology and unless one has a firm grounding in both viewpoints, the ability to make progress in more concrete forms of research will be limited.

Another critical need for information contained in the literary and oral traditions of Yoga stems from the fact that the arousal of the energies involved often seem to have detrimental effects on the mental and physical well-being of those in whom they are active. The ability to deal with such contingencies in those who need clinical support and treatment is of primary importance for their health and safety. The proposed research into the literary and oral traditions would almost certainly provide much data which would be relevant in dealing with these situations.

Case Studies and Clinical Support

To acquire as much statistical data as possible relating to the awakening of Kundalini, studies of persons experiencing the symptoms of this awakening must be undertaken. Four methods of investigation are proposed:

1) Analysis of existing, first-hand case studies of persons suffering from mental disturbances including neuroses and psychoses such as schizophrenia and manic-depression.

2) Interviews with physicians, psychiatrists and social workers involved in the care and treatment of the mentally disturbed.

3) Worldwide advertising outlining the classic symptoms of Kundalini awakening and calling upon people who have experienced or are experiencing the stated symptoms to come forward and take part in the scientific study of the phenomenon. Data will be acquired through questionnaires, interviews and direct case studies.

In addition:

4) A clinic needs to be established to treat and support individuals undergoing a Kundalini type process.

The emphasis on study of the mentally disturbed is due to the fact that at the present time these individuals are the most accessible to research and provide a fertile field for this investigation. The human system is shaken to its very roots by the process of Kundalini awakening. If the nervous system has not reached a sufficient degree of readiness for the new activity, a morbid transformation of consciousness may take place due to the flow of impure pranic radiation into the brain. For example, in the manic-depressive, the Kundalini hypothesis suggests that the radiation pouring into the brain is not soothing and enrapturing but toxic and virulent causing excitement or depression, intense melancholy or insane laughter and the other characteristics peculiar to his psychosis. The old personality is eclipsed and a distorted one emerges lost to the norms of behaviour and sense. The disoriented pranic spectrum now reflects a disfigured being completely or partially out of touch with the world.

If the individuals in the case studies prove willing to be observed and examined, it would provide important statistical data with which researchers could compare the similarities to mystics and geniuses. Volunteers would undergo physiological testing involving the circulatory and nervous systems, metabolism, body temperature and the cerebrospinal fluid. A rudimentary study of changes in bioenergy could possibly be undertaken using Kirlian photographic techniques. There is an urgent need for more advanced methods of studying bioenergy to be developed. The analysis of statistical data would demonstrate the degree to which the Kundalini phenomenon prevails and could lead to the discovery of new avenues for research.

The clinic would serve to provide much needed care for individuals undergoing the Kundalini process - whether healthy or morbid. Current medical practice and philosophy does not allow for the recognition and proper treatment of individuals experiencing a magnified form of some 'spiritual emergence syndrome' (S.E.S.) such as a Kundalini awakening. Incorrect medical diagnosis can lead to disastrous results for such individuals. The clinic would also provide a type of sanctuary for individuals caught up in the process but having nowhere to go for support and guidance.

The studies done on active case histories and information gathered from questionnaires would have a number of advantages. They would serve to furnish more concrete evidence for the existence of the theorized mechanism than does literary research. They would also provide a source of psychological and physiological data on the Kundalini mechanism which could be used at the Kundalini clinics and in the actual Experimental project itself. The risk to those in the Kundalini process and those who would participate in the actual experiments must be minimized as much as possible. Thus familiarity with the adverse effects of the energy is absolutely essential.

Another related benefit of such research would be the eventual development of methods to minimize the adverse effects of arousal in those to whom it has happened spontaneously. The number of cases of people in this category seems to be growing steadily and there is almost no provision in traditional medicine or psychology for dealing effectively with the problems unique to the arousal of these energies. Information gathered from the case histories could alleviate much of the fear and distress in those affected by this spontaneous arousal. The stigma of being 'schizophrenic', or 'abnormal' often attached to these unfortunate people would disappear completely if a natural biological mechanism responsible for these conditions were demonstrated.

The Experimental Project

The object of the experimental project is to firmly establish the validity of the "Kundalini Hypothesis" through the successful awakening of the mechanism within the physical frame of the participants. This project can be accomplished within a experimental environment, where the biological functions of the subjects will be painstakingly monitored and studied.

As the phenomenon is rare, at least one hundred well-selected candidates would be needed to show some results. These volunteers must be in excellent physical and mental health in order to minimize the chance of any physiological or psychological distress. A centre for the project would be needed to provide a healthy and productive environment for the participants.

A team of yoga specialists will be needed to assist each volunteer in the purification of the nervous system. According to the Kundalini hypothesis it is this system which transforms organic substances in the body into bioenergy or prana. If the nervous system, especially the cerebrospinal system, is not healthy, then the bioenergy will be impure and may produce results associated with a morbid awakening. The means of purifying the nervous system will involve both physical and mental discipline. Physical discipline will involve pranayama, exercise, proper nutrition, and a consistent lifestyle. Mental discipline will include prayer, meditation, cultivation of the will and self-control.

A team of scientific specialists will be needed to monitor and record the physiological and psychological development of the subjects. Biological functions involving metabolism, heart rate, blood, cerebrospinal fluid, breathing, the nervous system and the like will be observed and noted. These observations will be checked against statistical data developed during earlier case studies and will be added to the data base.

The Kundalini experimental project is a colossal undertaking requiring substantial funding. An administrative unit will be needed to ensure the smooth and continuous operation of the project. A financial, operational and personnel commitment of at least five years will be required to sustain the project.

The first short-term goal of the experimental project would be to locate subjects in whom the energy is active enough to be easily detectable. One of the major problems with the verification of the theorized mechanism is that it seems to work in stages and the marked physiological changes which could be detected with the technologies currently available last only for limited periods of time. After this, there is usually a much longer period in which the body tries to adjust to the changes already brought about and at this time the physiological effects are much less evident.

The lack of incidences of full awakening in the general population in the last century would tend to indicate that the number of cases in which the transformation are at a highly advanced stage is quite limited. The degree of success would thus depend to a great extent on the selection of the subjects. Many diverse factors, such as heredity, physical health, psychological makeup and attitude would have to be considered and it would necessitate a very large base of potential candidates from which to make the selections.

Even with the most rigorous selection criteria, it may be reasonable to assume that only a very low percentage of those subjects initially selected would achieve any degree of success in activating the mechanism and achieving a substantial degree of mental transformation. The critical role that heredity has seemed to play in determining the limits of mental transformation may mean that several generations of favourable heredity are necessary to produce a complete success.

One of the primary goals of the experimental project will be to develop technologies which will enable the suspected energies involved to be measured quantitatively. This would serve as the basis for further research as the effects and the effectiveness of the various methods used for stimulating the mechanism into activity could then be quantitatively measured, as also the degree of success attained in an awakening.

The techniques for the detection of the theorized mechanism and the energies involved in its operation are certainly at a rudimentary stage at present but the existence of such processes as Kirlian photography indicate that we probably may not have too far to go before limited success could be achieved.

The next stage of the research would be primarily concerned with the development of safe and effective methods for the arousal of the mechanism and also to establish which methods work best for an individual given his or her particular psychological and physiological makeup. The wide range of techniques developed in the past for awakening the mechanism tend to indicate that such inherent differences are a major factor in the probability of success of any given method.

In addition to the physiological data gained, there is also a wealth of psychological data to be recorded, correlated and evaluated. The differences in the experience described by various individuals in the past may be a consequence of physiological factors and establishing the correspondences between the two will be a major undertaking.

AN ILLUSTRATIVE EXAMPLE - MYSTICAL E.H.E.

As an example of literary research into Kundalini, we present a basic comparison between the Yoga sutra's of Patanjali and the 'commandments of the major religious traditions - Judeo-Christian, Buddhist, Islamic, Hindu. For ease of comparison we simply list these tenets.

From Astanga Yoga, Patanjalis sutras(14) II.29, II.30, II.32 :

II.29 The eight branches are: restraints, observances, postures, breathing techniques, withdrawal of senses, concentration, contemplation, meditation.

II.30 The restraints (yamah) are: non-injury, truthfulness, non-stealing, sensual moderation and non-greed.

II.32 The observances (niyamah) are: cleanliness, contentment, simplicity in living, study of oneself and reverence toward creation.

The Ten Commandments(15), Exodus 20:1-17, are:

I am the Lord thy God,..., Thou shalt have on other gods before me.

Thou shalt not make unto thee any graven image

Thou shalt not take the name of the Lord thy God in vain

Remember the sabbath day, to keep it holy

Honor thy father and thy mother

Thou shalt not kill

Thou shalt not commit adultery

Thou shalt not steal

Thou shalt not bear false witness against thy neighbor

Thou shalt not covet,..., anything that is thy neighbors.

Five Buddhist Precepts(16) and The Eightfold Path(17)

to abstain from taking life
to abstain from taking what is not given
to abstain from sensuous misconduct
to abstain from false speech
to abstain from intoxicants as tendency to cloud the mind

"This, brethren, is the Noble Truth concerning the Path which leads to the Cessation of Suffering: verily, it is this Noble Eightfold Path, that is to say, right views, right intent, right speech, right conduct, right means of livelihood, right endeavor, right mindfulness and right meditation...."

-the Maha-Vagga of the Vinaya Texts

The Pillars of Islam(18)

Shahadah, belief in one God
Salat, formal prayer
Zakat, almsgiving
Sawam, the fast
Hajj, the pilgrimage

These are represented in The Koran in chapter 2 - "The Cow" Verses 156,177,183,196(19):

"Your God is one God. There is no God but Him..."

"Righteousness does not consist in whether you face towards the east or the west. The righteous man is he who believes in Allah and the Last Day,...who for the love of Allah gives his wealth to his kinfolk,..., to the needy,...who attends to his prayers and pays the alms-tax; who is true to his promises.... Such are the true believers; such are the God-fearing."

"Believers, fasting is decreed for you as it was decreed for those before you..."

"Make the pilgrimage and visit the Sacred House for His sake...."

Bhagavadgita chapter 13 verses 7-11(14,20):

13.7 May you not brag about your qualifications and accomplishments or be pretentious
May you practise non-injury towards all living beings
May you be tolerant of others' differences and of their opinions
May you practise honesty in all matters
May you serve/surrender your will to the teacher in the interests of gaining self-knowledge only
May you practice physical and mental cleanliness
May you be steadfast in performing your duties
May you practice moderation in matters of the five senses.

13.8 May you be objective about
-your sensual desires
-yourself, neither proud nor self-condemning
-birth, death and everything in between - aging, illness, and sorrow

13.9 May you be objective about and non-possessive of your children, spouse, home, etc.
May you have the same attitude, equanimity towards what you want and what you don't want

13.10 May your evolution towards Me (the Lord) be steadfast
May you prefer simple quiet surroundings
May you not seek out the company of others to avoid your own

13.11 May you be committed to the pursuit of self-knowledge
May you keep the vision of the Truth, as revealed in the Vedas, always in view.

This comparison is not meant to over-simplify any one religious/spiritual tradition or teaching. Rather it is meant to illustrate in short form some of the generally held popular beliefs of each tradition. A true scholarly comparison would take years of work and volumes of writing to accomplish - that has not been our purpose here. Although such a scholarly comparison needs to be done as part of our research project.

With even a quick purusal, one cannot help to be struck by the obvious similarities between the basic tenets of these diverse traditions. Each tradition born of the mystical mind in different cultures and climates contains similar themes - truth, honesty, prayer, meditation, belief in God, non-injury, charity.... These similarities suggest a similarity of experience and hence that a common force may underlie and be responsible for mystical experience. In the context of our research, this implies that all religious/spiritual traditions could be thought of as the off-springs of one parent - Kundalini. All religious traditions and their prophets are part of the same "family" expressing their common parentage in ways suitable to their individual personalities.

Examining internal evidence such as religious and esoteric scripture can only take us so far in using mystical E.H.E. as a research tool. The final research has to be performed on an individual basis. By practicing some form of self-study or self-discipline, each one of us may be able to glimpse to some extent what the mystic has experienced. Then and only then can we truly test the validity of spiritual teaching and begin to understand the value of religious experience. In this subjective way mystical E.H.E. becomes an invaluable research instrument for both the scientist and the spiritual seeker.

COUNSELING INDIVIDUALS UNDERGOING E.H.E.

In conclusion I would like to make a couple of points regarding the counseling of individuals undergoing E.H.E. and/or 'Spiritual Emergence'.

As is done in other disciplines the counselor should be involved in some form of self-discipline or self-study so as to try to experience and understand what an individual seeking help may be going through. No doubt some form of accreditation will have to be established for people who want to be E.H.E. or S.E.S. counselors. The energies being dealt with here are subtle and unknown to modern medicine. For now a personal experience may be the best way to understand the experience.

I would also urge all those interested in E.H.E./S.E.S. - especially professionals - to study the historical esoteric and spiritual traditions of East and West. These writings and oral traditions are replete with information on the arousal of Kundalini - though often couched in allegorical form. A serious systematic study of this information must be undertaken on a worldwide basis so that this knowledge can be made available to those in need. In the meantime I would suggest that the individual counselor is responsible to validate modern idea's about E.H.E./S.E.S. by comparing them with available historical information. My experience indicates that too many counselor's in North America are blindly applying new and untested (in a historical perspective) western medical and psychological techniques to counsel those undergoing E.H.E./S.E.S. crises.

We need to keep in mind that the E.H.E. process is extremely individualistic and seems to be caused by an energy that has its own agenda and intelligence. E.H.E. is an experience, one that our present-day language is not "rich enough" to describe effectively. There is much to be learned. In the meantime caution while counseling should be the word of the day.

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SPIRITUAL EMERGENCE SYNDROME AND KUNDALINI AWAKENING: HOW ARE THEY RELATED?

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An international group of doctors, psychotherapists and researchers founded The Kundalini Research Network in 1990 to make health-care professionals and therapists aware of the validity of spiritual emergence syndrome and kundalini awakening experiences so such experiences could be better diagnosed and treated. The Kundalini Research Network Questionnaire Project was designed to examine the relationship between kundalini awakening and sub-types of the spiritual emergence syndrome: mystical, psychical and near-death experiences; inspired creativity and genius experiences; UFO encounters; and psychoses with a mystical component by collecting and analyzing detailed case histories of such experiences. Additionally, the project was designed to explore if there is valid evidence that persons having the sub-types of experiences also have kundalini activity; to identify if there are any demographic or other factors predisposing persons to such experiences; and to collect information on types of practices most helpful to those undergoing a spiritual emergence and/or kundalini awakening. This paper presents some results of a pilot study of 30 completed Questionnaires that suggest that kundalini awakening may be the biological/psychological/spiritual link underlying all types of spiritual emergence syndrome experiences.

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SPIRITUAL EMERGENCE SYNDROME and KUNDALINI AWAKENING:
HOW ARE THEY RELATED?

THE KUNDALINI RESEARCH NETWORK
QUESTIONNAIRE PILOT PROJECT RESULTS-1991

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When the ARPR held a conference on Kundalini in 1988 in Black Mountain, South Carolina, several people predicted that a groundswell of interest in the subject was about to begin -- and some of them claimed it was critically important that serious research on the subject be started immediately. In March 1990, a number of people who first met at the conference in Black Mountain became part of an international group of doctors, scientist, therapists, and scholars who met at the home of Dr. Bonnie Greenwell, near San Francisco, California to discuss how this research might actually be carried out.

At that meeting the Kundalini Research Network was founded. The network is a coalition of individuals from a wide variety of professional backgrounds, spiritual disciplines, and religious traditions, who have agreed to collaborate on a research project that might verify the existence of Kundalini and bring awareness of the spiritual states of human consciousness and other symptoms that often occur with Kundalini arousal to the attention of the Western world, especially to the scientific, medical, and mental-health communities.

The founding members of the Kundalini Research Network had all become convinced that the phenomena of Spiritual Emergence Syndrome (SES) and Kundalini Awakening were happening much more frequently today than generally realized, and further, that SES and Kundalini Awakening were being very poorly recognized and treated, since most health-care professionals and therapists in the western world, were not at all acquainted with these concepts. It was thought to be important to collaboratively do scholarly research into these phenomena, to bring awareness of SES and Kundalini Awakening forward to the academic and scientific communities as soon as possible. KRN welcomes interested individuals from around the world. It is not restricted to any religious tradition or spiritual discipline. The common thread is an interest in the scientific investigation of the Kundalini phenomenon.

Since the word Kundalini is so often misunderstood in the West, the Kundalini Research Network's first task was to develop a working definition of the term. This definition can be paraphrased:

Kundalini is the evolutionary/consciousness force. The awakening of Kundalini in an individual affects a transformative process in the biological, psychological, and spiritual realms and results in a transformation of consciousness and, ultimately, in the realization of the oneness of the individual and the universal consciousness. This transformation is a spiritual awakening that may occur on a continuum. The phenomena associate with the awakening of Kundalini cannot be explained by any other known biological or physiological cause.

The Kundalini Research Network Questionnaires Project, is a prospective multi-center controlled study which was developed as the first research project of the Kundalini Research Network. It was designed to examine the relationship between the phenomenon known in the Yogic tradition as Kundalini Awakening, and various spiritual states of human consciousness, frequently grouped under the umbrella term of Spiritual Emergence Syndrome. These states are: mystical experiences; psychic experiences; inspired creativity and genius experiences; near death experiences;

UFO encounters; and psychoses with a mystical component. In this paper, I will outline the results of the KRN Questionnaires pilot project results to date.

PURPOSE

The purpose of the KRN Questionnaires project was for KRN members at several sites around the world to collect, using one standardized series of questionnaires, detailed case histories and precise information about the consciousness experiences of persons having Kundalini Awakenings and Spiritual Emergence Syndrome experiences. One of the questionnaires was designed to explore whether there is statistically valid evidence of Kundalini activity in persons having each of the sub-categories of SES experiences. Other individual questionnaires were designed to explore whether there were identifiable factors predisposing to SES and Kundalini experiences, in the areas of lifestyle, family history, social history, spiritual practices, or medical background including psychiatric history. Finally, one questionnaire was also designed to collect information on the modalities and types of physical, mental and spiritual practices which were most helpful to persons undergoing a Spiritual Emergence and/or Kundalini Awakening.

The long term goal of the KRN Questionnaires project is to collect enough case-histories and scientifically valid data

about Kundalini Awakening, that we can present the concept of SES and Kundalini awakening in a convincing manner to the scientific and medical communities at large.

KUNDALINI HYPOTHESIS

The Kundalini hypothesis, as put forward by Gopi Krishna, provides a "missing link", the bio-psycho-spiritual basis for all types of paranormal and spiritual experiences as well as inspired creativity and genius. It is a modified and modernized version of the Kundalini theories put forward in the ancient Yogic Tantras, Vedas, and Panchastavi. This powerful spiritual potential energy was referred to in other traditions too, as "Shakti" energy, the "Odic Force", or the "Holy Spirit".

The basic premise underlying the Kundalini hypothesis, is that there exists a yet unidentified *life energy* present in all living creatures, including human beings, called in the yogic tradition, "Prana", in the orient "Chi" energy and in the west "bioenergy", "bioplasma", or the "life energy". This subtle, intelligent life energy vivifies each human cell, and circulates through the nervous system to the brain, providing psychic fuel, and the expression of consciousness through our minds. Under certain conditions, a normally dormant potential mechanism in the body is

activated, causing two distance changes. First, the body is stimulated to send a stronger, more potent stream of Prana to the brain via the central nervous system. Second, a previously dormant region in the brain becomes stimulated into activity, resulting in the development of expanded perceptions, what is presently considered paranormal states of consciousness. This two-pronged potential mechanism is called "Kundalini", and its activation is called "Kundalini Awakening".^{1,2,3,4,5,6,7}

Kundalini Awakening is proposed to be a multi-faceted process, biological, psychological and spiritual. The life energy, or Prana has physical as well as spiritual components. Through the Kundalini mechanism's stimulation of the Brahma Randhra region of the brain, latent mental capacities become awakened, and our consciousness becomes capable of perceiving subtle energies. We become capable of perceiving Prana, of glimpsing the energies linking us with each other, and with the cosmic intelligence energy behind

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the universe, what many of us call GOD. However, the spiritual transformation of the brain associated with this Kundalini Awakening is also a biological one. Therefore, Gopi Krishna thought the transformation could ultimately be verified and documented through scientific investigation with developing technologies.

Circulation of Potent Prana

Gopi Krishna proposed that with the awakening of the Kundalini mechanism, a more potent form of Prana, or bioenergy, streams to the brain via the spinal cord. The human nervous system has this yet unrecognized activity in addition to its normal functions. The cells of the body produce Prana, perhaps in the mitochondria. The peripheral nervous system extracts Prana from all the cells of the body and transports the Prana to the brain via the central nervous system. This Prana is used by the brain as psychic fuel. The sexual organs and the nerves are the two major store-houses or reservoirs for Prana in the body. Upon the activation of the Kundalini mechanism, the nervous system is stimulated into a higher degree of activity to extract greater amounts of Prana from all the cells of the body, and especially from the reservoirs in the sexual organs and in the nerves. The sexual organs are said to also be capable of sending subtle essences extracted from the sexual secretions, upward, via the spinal cord. The flow of these fine essences to the brain is perceived as a radiant upward

flow of liquid light. It is postulated that these fine essences normally vivify the seed, if emitted downwards during the sexual act. If the sexual secretion essences are instead released upwards, they provide a potent concentrated form of psychic fuel for the transforming brain.

Stimulation of the Brahma Randhra : Opening of the 3rd Eye
Upon the awakening of the Kundalini mechanism, a previously dormant region of the brain, known in the yogic tradition as the "Brahma Randhra", is "awakened", or stimulated to activity. The exact anatomic location of the Brahma Randhra is not presently known, but it is said to be centrally located in the brain, just above the rear of the palate. It is not thought to be the pituitary, and probably not the pineal gland.

When properly fueled with the increased amounts of potent Prana extracted by the now more highly active nervous system, the newly activated Brahma Randhra region of the brain begins to function, initially usually in a limited way. In time, as the Brahma Randhra is continuously stimulated, its activity increases, and the brain begins to develop new mental faculties, new channels of perception. This change in consciousness is described in various mystical and esoteric traditions as the opening of the third eye, the development of the sixth sense, the shedding of the veils of Maya, or the opening of the inner eye. At first as

this brain center develops, only transient flashes or brief episodes of new mental perceptions may occur. (These paranormal perceptions occur, of course, in addition to the normal perceptions through the body's five senses.) With time, if the Kundalini remains active, and the Brahma Randhra continues to be stimulated and fed with increased amounts of healthy potent Prana, the brain becomes gradually capable of more frequently perceiving subtle energies and dimensions normally beyond perception by the human mind. The types of perceptions developed include all the Spiritual Emergence phenomena described in chapter three. This includes mystical experiences of all sorts, psychic experiences of varying sorts, and more rarely inspired creativity and genius. This episodic and variable pattern of experiences of expanded states of consciousness may continue for the rest of the person's life. Such is the common pattern of persons who experience Spiritual Emergence today.

The Sahaja State - Cosmic Consciousness

In extremely rare cases, after many years of stimulation by the Kundalini mechanism, the Brahma Randhra region of the brain may become completely activated and transformed, to a level of stabilized, on-going, full functioning. A person with a fully functioning Brahma Randhra would exist in a perennial state of mystical ecstasy, with the third eye always functioning, in higher consciousness, in constant

mental contact with the subtle energies behind the universe. This state is called, the "Sahaja State" or the "Turiya State" in the yogic tradition, "Buddha consciousness", "Christ consciousness" or "enlightenment" in other traditions. Dr. Richard Maurice Bucke, the Canadian psychiatrist, called this "perennial Cosmic Consciousness". Dr. Kenneth Ring, the American Near Death researcher, calls this "Omega", derived from Teilhard de Chardin. Bucke, Ring, and Gopi Krishna all hypothesized perennial Cosmic Consciousness to be the next evolutionary step for the entire human race.^{8,9}

Pranic Energy Flow and Chakras

Upon the activation of the Kundalini mechanism, the entire body and all the bodily organs must adjust to a higher level of activity to meet the higher energy demands of the transforming brain. Each cell is stimulated from its normal level of functioning, as if it were an engine shifted from low gear into high gear. Each cell needs to increase its production of Prana. As the cells become more active in their production of Prana, and the nervous system becomes more active in its transport of Prana from the cells to the brain, energy sensations may be perceived. Persons describe feelings of their body tingling with energy, or feelings of

8. Richard Maurice Bucke, *Cosmic Consciousness*, E.P. Dutton & Co, New York, USA, 1969.

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energy flowing up their arms or legs, and frequent sensations of energy streaming up their spinal column to the brain. Sensations may be felt at what is called in the yogic tradition "chakra points".

Chakra points are traditionally held to be seven energy centers, said to be associated with the body's major nerve plexuses as well as the subtle/etheric energy body, perhaps communication points between them. Five chakras are said to lie along the spine, the lowest at the base of the spine, the second a few inches higher, the third at the solar plexus, the fourth at the heart region, and the fifth at the throat. The sixth is at the third eye region, by the forehead between the eyebrows, and the seventh is just under the crown or top of the head. After a Kundalini awakening, various energy sensations may at times be felt at these chakra points. Energy vortices may be perceived at the chakra points, through the inner eye, vortices that feel as if the Pranic and other bodily energies swirl and communicate at these centers. Persons may also perceive Pranic flows at other parts of their body, with their developing third eye. They may perceive luminescent Prana circulating about their body organs and flowing upwards through their nervous system, or colors and subtle glistening energies surrounding the body, in an "aura".

Following a Kundalini Awakening unusual sensations may also frequently be felt in several of the bodily organs. Most marked sensations may be felt in the sexual organs, as Prana is extracted from these potent Prana reservoirs. An upward sucking sensation from the genital area may be perceived, as well as fluctuating intense changes in sexual energy and desire. Spontaneous orgasms may occur. The increased activity of the other bodily organs may be noticed especially in the digestive system, with an increase in appetite and an increase in the frequency of bowel movements, and in the heart's activity with an increase in pulse rate.

REVIEW OF THE LITERATURE

Gopi Krishna is the scholar who has written most extensively on the hypothesis that Kundalini forms the biological basis responsible for evolution of human consciousness. Gopi Krishna postulated that when the Kundalini mechanism is awakened, the effect on an individual is to speed up their evolution, so that a mystical state of consciousness can be achieved in the present lifetime. 10

However, Gopi Krishna was not alone in describing mystical states of consciousness, evolution of consciousness, and Kundalini Awakening. Other scholars also referred to these, as far back as the turn of the century. William James,

10. Above, 1,2,3,4,5,6,7.

wrote a classic study in 1901, documenting persons having mystical experiences within the Christian tradition.¹¹ Dr. Richard Maurice Bucke, a Canadian Psychiatrist at the turn of the century, wrote another classic book, "Cosmic Consciousness", in which he postulated that human evolution was leading us to cosmic consciousness, heralded by creative genius and mystical experiences.¹²

Psychologists and Psychiatrists have been describing Spiritual Emergence experiences, since the 1950's. Dr. Carl Jung, the eminent Austrian psychiatrist, described mystical experiences as the peak experience in self realization. He called these experiences of the "numinous".¹³ Dr. Abraham Maslow, the renowned American psychologist, referred to SES as "peak experiences", which he held to be the epitome of self-actualization. ¹⁴

In the 1980's, several scholars began to describe their observations of mystical experiences. The Californian psychiatrist, Dr. Stanislov Grof and his wife Christina Grof coined the term "Spiritual Emergence Syndrome", to describe a cluster of seemingly related spiritual experiences they

11. William James, *The Varieties of Religious Experiences*, New American Library, 1958.

12. Richard Maurice Bucke, *Cosmic Consciousness*, Above.

13. Carl G. Jung, *Memories, Dreams, Reflections*, Vintage Books, New York, 1961, 1989.

14. Abraham Maslow, *Self actualizing people: A study of psychological health*. In *Personality symposia: Symposium no. 1 on values*, New York: Grune & Statton, 1950.

were witnessing in their patients.¹⁵ In their opinion, Kundalini Awakening was only one type of Spiritual Emergence experience. Another Californian, Dr. David Luckoff, also described mystical experiences in his patients, but he emphasized that mystical experiences may sometimes induce a temporary psychosis.¹⁶ Dr. Emma Bragdon even wrote a book in 1988, describing several psychologists' clinical experience in helping persons undergoing Spiritual Emergence experiences, including Kundalini Awakening.¹⁷

In the last 10 years, a few western scholars have documented their observations of Kundalini Awakening causing mystical experiences in persons here in the west. Dr. Bonnie Greenwell wrote a book outlining her research of Kundalini theory, documenting clinical experience of helping persons undergoing Kundalini Awakening in California.¹⁸ Dr. Lee Sannella also described his clinical experience in helping persons undergoing Kundalini Awakening, and postulated that Kundalini has a biological basis.¹⁹ Dr. Kenneth Ring, studied persons having Near Death Experiences, and came to

15. Stanislav Grof and Christina Grof, Ed, *Spiritual Emergency; When Personal Transformation Becomes a Crisis*, Jeremy P. Tarcher Inc, Los Angeles, 1989.

16. David Luckoff, "Diagnosis of Mystical Experiences with Psychotic Features." *Journal of Transpersonal Psychology*, 17,(1985):155-181.

17. Emma Bragdom, *A Sourcebook to Helping Persons in Spiritual Emergency*, Lightening Up Press, Los Altos, California, 1988.

18. Bonnie Greenwell, *Energies of Transformation; A Guide to the Kundalini Process*, Shakti River Press, Cupertino, California, 1990.

19. Lee Sannella, *Kundalini- Psychosis or Transcendence?* H S Dakin Co, San Francisco, California, 1976.

the conclusion, that evidence suggests that NDE's and other mystical experiences are possibly related to activation of the Kundalini energy.²⁰

STUDY METHOD

Design- The battery of standardized questionnaires will be administered to 200 to 500 persons experiencing mystical and paranormal states of consciousness, including all the sub-types of Spiritual Emergence Syndrome. SES experiencers will be contacted and questionnaires distributed through various KRN researchers at multiple centers, world wide. Collection sites to date include: Toronto Canada, San Francisco California, Seattle Washington, New York City New York, and Zurich Switzerland. SES experiencers will be identified through Spiritual Emergence Network referrals, FIND referrals, Kundalini Research Foundation referrals, through personal contacts, and through advertisements to be placed in various spiritual and psychology journals.

SES experiencers will be compared to a control group of about 100 persons who are interested in Kundalini and SES, but who have not yet had a peak awakening experience. Both experiencers and controls will be given the following battery of tests:

1. Consciousness Experiences Inventory
2. Medical History Inventory

20. Kenneth Ring, *Above.*

3. Lifestyles Inventory
4. Social History Inventory
5. Family History Inventory
6. Spiritual History Inventory
7. Detailed Consciousness Experiences Inventory
8. Kundalini Experiences Inventory

Questionnaire Development- The series of questionnaires were developed collaboratively under the coordination of the KRN Questionnaire Project chairperson, Dr. Yvonne Kason. The questionnaires received developmental input from the 13 founding KRN researchers, plus a bio-statistician and a computer data-management specialists. The Questionnaires underwent several revisions before they were subjected to pilot testing.

Pilot Test- Before beginning wide-scale distribution of the KRN Questionnaires, a pilot test was run, to establish the reliability of each question and each questionnaire. Further, the pilot test was run to identify any potential technical problems, problematic questions, or design flaws. Pilot test participants were asked to complete the same series of questionnaires twice, four weeks apart. The pre-test post-test comparison was to be used to establish reliability of the questions.

The pilot test was run from May 1991, to July 1991. 30 persons participated in the pilot test, 18 from Ontario Canada, and 12 from California USA. The results of the pilot test were used to make final revisions to the series of questionnaires, before beginning the main project.

Data Analysis of the KRN Questionnaires Project- All the data collected with the KRN Questionnaires world wide will be entered onto a computer data-base at one central site, presently Toronto Canada. SES experiencers will be discriminated from control persons based on their score on the first question of the Consciousness Experiences Inventory. Data analysis will look at the following comparisons. All types of experiencers will be compared as a group to controls in each of the 8 questionnaires. Experiencers in each of the sub-groupings, mystics, psychics, creative geniuses, NDE experiencers, UFO experiencers, and Kundalini experiencers will be compared to each other as well as to controls. All groups will be compared as to their Kundalini symptoms.

Funding- To date, KRN has no major source of funding for this project. Costs of the research to date have been met by voluntary donations, and by membership fees paid by person wishing to join the Kundalini Research Network. A major objective at this point is to find some sources of funding for the major project. We are presently searching

for funding organizations which would consider a research grant application for a project such as this.

RESULTS OF THE KRN PILOT PROJECT

30 questionnaires were completed and returned in the KRN pilot project. 23 were from SES experiencers and 7 were from interested control persons. Anyone scoring 20 or less points on the Consciousness Experiences Inventory was considered a low SES experiencer and was put into the control group. It is interesting to note that none of the control persons claimed to have had a *peak* SES experience, but they all had had some *minor* paranormal consciousness experiences of some type! This suggests to me that perhaps persons interested in SES are in fact attracted to this area because they have had some very minor SES experiences, or because they are at the very beginning of their Spiritual Emergence!

Demographics

The age range of the high experiencers was 21 to 53 years, with the average age being 43 years. The control group was aged 34 to 54 years, with an average age of 41 years. 21 women and 2 men were in the SES experiencer group, while 2 women and 5 men were in the interested control group. The SES group was highly educated, with 17 of the 23 being university educated, 8 having completed doctoral level university training.

SES Consciousness Experiences

A summary of the Consciousness Experiences Inventory results can be seen in Figure 1. 100% of the SES group had had a peak mystical experience, usually reported as very dramatic and occurring repeatedly. Only 3 of the 7 control persons had ever had a mystical experience at some point of their lives, but each recorded it as a single isolated episode, that was not very dramatic. 91% of the SES group (21) reported having psychic episodes, with all of them reporting the psychic experiences to be ongoing or recurrent. 3 of the 7 controls (a different 3 from those who reported having a mild mystical experience) reported having a psychic episode at some point of their lives, two of these reported one single isolated episode only, the other person reported two isolated psychic episodes only. This would suggest that persons who have had an SES experience have all had what they would consider dramatic mystical experiences at some point. In addition, the SES experiencer is very likely to also have a predisposition to psychic experiences, much more than control persons.

16 of the 23, 70% of SES experiencer experienced inspired creativity. One was considered a child prodigy and had had outstanding creative abilities since childhood. The other 15 reported the spontaneous development of creative gifts in adulthood. None of the control group reported any inspired

creativity. This correlation certainly suggests that there is some relationship between SES experiences and the development of inspired creative abilities. This is a fascinating area in need of more research!

100% of the SES experiencers reported having symptoms of classical Kundalini Awakening according to the KRN study. All SES experiencers reported these symptoms to be ongoing or recurrent for many years. Kundalini related symptoms were also reported by a few persons in the control group, however they reported these symptoms to be less intense, and occurring less frequently, than experiencers reported. (This difference is highly statistically significant.)

3 (13%) of the SES Experiencers reported having an Near Death Experience. 7 (30%) of the SES Experiencers reported UFO contact or communication, a sense of communicating with beings whom they perceive as being from another planet or dimension. It is interesting to note that only one of these persons interpreted the contact with beings from another dimension or planet as a possible "abduction". The others considered it "communication". None of the controls reported having either a NDE or a UFOE.

Finally 3 of the 23 SES experiencers (13%), reported having had a psychotic episode, while 1 of the 7 controls, (14%) reported the same. This is not a statistically significant

difference. However, this aspect needs to be studied more, with larger numbers of persons.

Kundalini Symptoms

As shown in Figure 2, Kundalini symptoms were much more frequently reported by SES experiencers, than by controls. 100% of the SES experiencers in the KRN study reported having classical Kundalini Awakening symptoms. The breakdown of frequency of the five specific types of classical Kundalini Awakening symptoms assessed were as follows. First, sensations of energy, light or heat rising up the spine or through the body was reported by 100% of the SES experiencers, and only by one control. These energy sensations were recurrent in all the SES experiencers, whereas the one control person who reported this had only one isolated episode. Second, bliss episodes, described as sensations of profound bliss, all-encompassing love, or overwhelming joy were reported by 87% of SES experiencers, and 43% of controls. Third, expansive episodes, with a feeling of expansion of their consciousness, head, and/or body was reported by 83% of the SES experiencers and 43% of controls. Fourth, perceptions of unusual light or sparks, pervasive luminosity, or the enhancement of their visual perceptions was reported by 74% of SES experiencers and none of the controls. Finally 61% of the SES experiencers and 14% of the controls reported perceptions of inner sounds,

such as the buzzing of bees, humming, the dull roar of distant waterfalls, or music of the spheres.

It would appear that the interested control group have all had a minor taste of Kundalini experiences, but no dramatic SES experiences. This could explain their interest in this area. It would be fascinating to study whether persons who have no interest in SES, or persons who are active campaigners against the existence of paranormal states of consciousness have had similar tastes of Kundalini experiences or not. My guess is that they have not, and they use the logic that because *they* have not personally experienced it, it can not be true that others are experiencing SES. Maybe nature will convince them in time with a teaser of their own experiences!

Initial and Most Dramatic Peak Episodes

Figure 3, shows the frequency within the study group, that each types of SES experience was the first peak experience or the most dramatic peak experiences had by the study participants. As illustrated, mystical experiences were by far the most common initial type of SES experience, with 65% having a mystical experience as their initial experience. The most dramatic experiences were fairly evenly split between mystical experiences and Kundalini experiences, followed by psychic experiences, near death experiences, and inspired creative experiences.

As also shown in Figure 3, the average age at the time of the first SES experience was 17.7 years (range 3-42 years). The average age at the time of the most dramatic experience was 37 years (range 20-48 years). The total number of years that experiencers had been having these types of experiences was 21 years on average (range 1.5 to 41 years).

Peak Episode Triggers

Many activities were perceived as triggers for the SES experiences. These are listed in Figure 4. As shown, Meditation was the most common trigger, followed closely by intense prayer. Other triggers reported more than once were NDE, breathwork, sex, and music. Triggers reported by one person only (to date) were yoga, vision quest, contact with a guru, attending a church service, UFO experience, concentration, nature, reading a spiritual letter, death of a beloved relative, and love.

Helpful Adjustment Modalities

SES experiencers were also asked to rate the methods that they found most helpful and conversely most unhelpful in their adjustment and integration after the SES experiences. *The most helpful modalities were : meditation, reading books about spiritual topics, talking with friends, prayer, talking to others with similar experiences, nature walks, and a decrease in workload.*

The items rated as least helpful were: talking with family members, advice of medical doctors, advice from traditional religions, and the use of prescription medications.

Judging from these result, traditional medicine and religion have not fared well in helping SES experiencers. This supports my own observations, that persons having mystical experiences in today's society are not supported or generally believed, either by their family members, by the established churches and church leaders, or by doctors and therapists. I think it is essential that this situation be remedied.

Patterns of Experience Over Time

Experiencers were asked to select which pattern best describes the way their experiences and symptoms have occurred over their lifetime. Their responses were as follows:

1. A slow gradual increase in experiences and symptoms over many years. - 4/23 - 17%
2. Episodic, intense peak experiences separated by long periods of normal functioning or depression. - 3/23 - 13%
3. Explosive onset with continuous, perennial, ongoing activity since then. - 6/23 - 26%
4. One intense peak experience followed by a slow, gradual increase in experiences and symptoms over the years.
-5/23 -22%

5. Other - 5/23 -22% (Other patterns mentioned were:
patterns 1 and 2 combined, and patterns 2 and 3 combined)

DISCUSSION

From these Pilot Test results, it appears that there is a 100% overlap between persons having mystical experiences and persons having symptoms of Kundalini Awakening. Although persons were asked to participate in the study who had presented to our researchers attentions with primary or most dramatic episodes of *all 7 types* of Spiritual Emergence Experiences, (Mystical, Psychic, Kundalini, NDE, Creative Genius, UFOE, and Psychosis with mystical features), it appears in this study that they *all are having recurrent mystical experiences and recurrent Kundalini experiences*. Further, 90% of the experiencers had developed recurrent psychic experiences. The development of psychic openness seems to be an almost universal feature of Spiritual Emergence experiencers. All the persons who experienced the development of inspired creative gifts were a subset of the group of SES experiencers who developed openness to psychic episodes.

This research suggests that the awakening to spiritual states of consciousness may begin with any type of SES pattern of experience. However, no matter which type of SES experience occurs first, all experiencers go on to develop recurrent symptoms of Kundalini Awakening, supporting the

hypothesis that Kundalini Awakening is the biological basis for the development of all spiritual states of consciousness. Recurrent mystical experiences also become a feature of all SES experiencers lives. The majority go on to develop enhanced psychic perceptions. Of those who develop psychic perceptions, a sub-group also develops experiences of inspired creativity. This also supports the Kundalini hypothesis which states that rarer gifts related to Kundalini Awakening are inspired creativity and the development of genius.

Perceived triggers for SES and Kundalini experiences were quite numerous. However, on closer inspection we can see that several triggers for peak SES experiences were related, being various forms of intense concentration on spiritual concepts.(meditation, prayer, vision quest, church service, reading spiritual letter) Together, this cluster of types of concentration on a spiritual topic triggered 8/23 (35%) of first SES experiences, and 11/23 (48%) of most dramatic SES experiences! This certainly suggests that concentration on Divine subjects is a very potent stimulus to the Kundalini energy. This is in agreement with Gopi Krishna's opinion that concentration, and especially concentration on the Divine are the strongest stimulants for the Kundalini energy.

Mystical experiences were found to be the commonest initial SES experience, and also the commonest most dramatic peak experience. This suggests that mystical experiences are happening to many more persons than society is generally aware of. Doctors, clergy and family members were found to be the least helpful to persons undergoing Kundalini Awakening and Spiritual states of consciousness. This would support the KRN researchers conception that the general public and health care professionals are presently doing a poor job in helping persons undergoing spiritual experiences. The need is great to make Kundalini Awakening and Spiritual Emergence known to the academic community and to society at large. Only then can we expect SES and Kundalini experiencers to be able to find knowledgeable help and support during their Spiritual Emergence.

More research is needed into the realm of spiritual states of consciousness and Kundalini Awakening. This pilot study surveyed a small number of persons, so the data needs to be verified with larger numbers of SES experiencers. The main KRN Questionnaires project will hopefully do this. However the wealth of research possibilities regarding Kundalini Awakening and spiritual states of consciousness is tremendous. We hope that our research will also act as a stimulus to other researchers to examine this evolving area of human experience.

CONCLUSIONS

Results from this pilot study show an *extremely strong relationship between Kundalini Awakening, and mystical, psychic and inspired creativity experiences.* This supports the concept that there is a common bio-psycho-spiritual mechanism underlying all of these types of experience.

Second, this study supports the hypothesis that Kundalini Awakening may be the common bio-psycho-spiritual mechanism underlying all SES experiences. Although very few SES experiencers had a classical Kundalini Awakening as their initial SES-experience, *all SES experiencers reported the development, over time, of repeated or ongoing Kundalini symptoms.* The most common classical Kundalini Awakening symptom, reported by *all* the SES experiencers, was repeated rushes of energy up the spine.

Third, *cases of Spiritual Emergence and Kundalini Awakening have not been difficult to find.* This suggest that these phenomena of spiritual states of consciousness are happening much more commonly than is generally realized. These results, if verified with future research, strongly suggest that Kundalini Awakening, as described for centuries by the Yogis, could well be the single biological/psychological/spiritual mechanism underlying all types of Spiritual Emergence Syndrome experiences.

We invite persons interested in this research to participate, either as a researcher and questionnaire distributor, and/or as a research participant. Further, we encourage other researchers to carry out their own research into Kundalini Awakening and spiritual states of consciousness. Finally we urge doctors, therapist, and clergy to learn more about Kundalini Awakening and SES, so that they can provide better support to persons going through a spiritual transformation of consciousness.

Figure 1.

KRN Pilot Project - 1991
Consciousness Experiences Inventory Results

	SES experiencers (n=23)	Controls (n=7)
<u>Mystical Experiences</u>	100%	42%
repeated	87%	0
once only	13%	42%
<u>Psychic Experiences</u>	91%	42%
repeated	91%	0
once or twice	0	42%
<u>Inspired Creativity</u>	70%	0
<u>Kundalini experiences</u>	100%	86%
repeated	100%	43%
once only	0	43%
<u>Near Death Experience</u>	13%	0
<u>UFOE</u> (communication with a being from another dimension)	30%	0
<u>Psychotic Episodes</u>	13%	14%

Figure 2
KRN pilot Project - 1991

FREQUENCY OF KUNDALINI SYMPTOMS

KUNDALINI SYMPTOMS	SES Experiencers (n=23)	Controls (n=7)
Sensations of energy rising up the spine or the body	100%	14%
Bliss episodes, overwhelming love	87%	43%
Expansive Episodes	83%	43%
Perception of unusual lights	74%	0
Perception of inner sounds	61%	14%

Figure 3.
KRN Pilot Project - 1991

Frequency of SES Experience Types

	<u>First SES</u>	<u>Most Dramatic SES</u>
Mystical Experiences	65% (15)	39% (9)
Kundalini Experiences	17% (4)	35% (8)
Psychic Experiences	17% (4)	13% (3)
N.D.E.	0	9% (2)
U.F.O.E.	0	4% (1)
Psychotic episode	0	0
<hr/>		
Average age at the time	17.7 years	37.0 years
Age range at the time	3-42 years	20-48 years

Figure 4.
KRN pilot Project - 1991
Triggers for SES Experiences

	First SES	Most dramatic SES
(number of persons, total=23)		
Meditation	3	6
Prayer	3	4
N.D.E.	0	3
Sleep	3	0
Breathwork	2	2
Sex	2	1
Music	2	0
Yoga	0	1
Vision Quest	0	1
Contact with Guru	0	1
Love	0	1
Church Service	1	0
UFOE	1	0
Concentration	1	0
Nature	1	0
Reading Spiritual Letter	1	0
Death of a relative	1	0
Don't know	2	3

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TEILHARD DE CHARDIN ON MYSTICAL AND PSYCHICAL PHENOMENA
AND THE KUNDALINI EXPERIENCE

Rev. Francis Al Mantica, M.A.

Since life, as consciousness, truth and love continue to evolve in a process of synthesis, no distinction ought be made between mystical and psychical experiences, which are both exceptional human experiences that ought be viewed as natural to human nature and the beginnings of transformations that can be recognized as "signs" identifying the next stage in the evolution of consciousness. According to Teilhard, the physical brain and nervous system will undergo changes that will change human consciousness into that of ultra-human consciousness, the Christic Sense. Conserving and sublimating the sexual instinct, the evolutionary energy in man, will release unrealized powers of love and can result in cosmic consciousness.

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Teilhard de Chardin
On
Mystical and Psychical Phenomenon
and
The Kundalini Experience

"The evil that men do lives after them;
The good is oft interred with their bones".

NOT SO WITH TEILHARD DE CHARDIN AND GOPI KRISHNA.

You and I and persons throughout the world, are fascinated, often confused, sometimes terrified and to an extent without realizing it, scandalized by "exceptional human experiences" which can be lumped into the expression: "Psychical/Mystical Phenomena". Two persons who would not be surprised nor confused are Teilhard de Chardin and Gopi Krishna.

Over fifty years ago Father Teilhard wrote "The Phenomenon of Man" introducing a direction and foundation for academic research into the evolution of life, as consciousness.

Teilhard would not have been surprised by the exceptional human experiences of clairvoyance, mental telepathy, out of body experiences, near death experiences, psychic healing, and a host of other psychical and mystical phenomena which have captivated the interest of researchers throughout the world. Nor would he be scandalized by the extraordinary increase in sexual proclivity of the diversity of male sexuality. Why do I say this? Please allow me to quote brief excerpts from an essay Teilhard wrote in 1937 relative to "Human Energy" and psychical/mystical phenomena.

"Paradoxically, love (I understand love here in the strict sense of 'passion') has hitherto been excluded from any rational systematization of the energy of man...But has anyone seriously thought that beneath the ubiquity and violence of this turbulent power...a formidable creative urge has remained in reserve...love, like thought, is still in full growth in the noosphere...its awakening is certain ...beyond a certain degree of sublimation, spiritualized love...penetrates the unknown; it will in our sight take its place, in the mysterious future, with the group of new faculties and consciousness that is awaiting us...by this I do not mean the artificial extension of our senses to additional radiations...I am thinking of more direct modes of perception and action, coming, in fulfillment of very old hopes, to show that matter is transparent and malleable in relation to spirit...men have for long been seeking a means of immediately influencing the bodies and souls around them by their will, and of penetrating them by a direct vision ...tomorrow they may succeed".(1)

Clearly, what Teilhard is telling us and goes on for 31 more pages is this: it is by a process of sublimating the sexual

instinct which we have inherited from evolution that we will affect a "reasoned auto-evolution" (2) which will bring with it new and greater powers of love. And, as if to emphasize the importance of getting on with the process, he warns us that it is no longer enough to 'Love one another in order to be perfect' but adds: "Love one another or you perish".

Ladies and gentlemen:

Every contemporary theory, thesis, essay or scientific writing of worth regarding evolution directly or indirectly is validating Teilhard's contribution. The essential message of Teilhard de Chardin is that mankind is still evolving toward the ultra-human and the sublimated sexual energy, the energy of love, is the factor which will jettison the evolutionary process. The signs of progress in the direction of ultra-humanness are, for the most part, psychic-phenomena (the exceptional human mystical and psychical experiences) which can be directly associated with the power of sublimated sexuality -- true love.

In the past evolutionary history of species the peduncles are suppressed; the "missing links" (so to speak) are forever lost in the subtle activities of the pupal, cocoon stages of transition. Not so on the human level of reflective thought. At the level of the human, not only are the peduncles identifiable for those who have eyes to see but (subtly hidden behind the fact that "nature, at the level of the human, precisely in order to remain true to itself, was obliged to change its ways") (3) the transition is taking place in 'broad daylight' with television cameras focused on all the details. We are living the process and some of it is terrifying, most is fascinating and much of it is being labeled 'scandalous' even by many of us right here.

One of the most repeated words in Teilhard's mystical writings relative to evolution is the word "love". In a precise manner and with dramatic insight Teilhard connects "love" to sexuality when he states: "Because he is endowed with sex, man undoubtedly has intuitions of love" (4). The 'intuitions' of love become realities to the extent that sexuality is sublimated.

I never cease to be amazed at how seldom the word love is spoken in academic circles. It is almost as if loving is not sufficiently scientific to be worth mentioning. Yet everyone of us craves to be loved and desires to love. (The real reason, however, is more than obvious, given a moments serious thought.) Gratefully, Teilhard and Gopi Krishna have cleared a scientific/physical path to an understanding of love as a physical/psychical energy which obeys the laws of physics and therefore can be scientifically studied.

Teilhard makes this observation: "The most telling and

profound way of describing the evolution of the universe would undoubtedly be to trace the evolution of love"(5). Throughout his writings and in several different ways Teilhard demonstrates that evolution is a process whereby the energies of physical matter become psychical and then become spiritual (the sexual becoming love) and as a direct consequence the 'spiritual' energies materialize (love becoming sexual) and that the laws governing 'spirit' which attract "like to like" become more evident. Love has evolved, is still evolving and true love is the end result of physically, knowledgeably and purposively sublimating the energy of sexuality. "We", the human family - mankind, are presently living at that dynamic, terrifying, dangerous crossroads where the energies intersect. Mankind is at her crisis of puberty -- the awakening of the Kundalini energy.

To conclude this first part and relate it to the topic of this seminar, I propose that the ramifications and implications of exceptional human experiences are only exceptional because they are new to our experience and that the experiences are natural to human nature as it is evolving and are the stalk (peduncle) which will support the 'flower' of a more loving mankind who is emerging from a metamorphic phase of life/truth/love, in transition to its sublimated potential--'true love' (CROLOGY) toward the level of "super human" and/or "ultra humanness". And the sooner we get a handle on it the better for all of us.

THE KUNDALINI EXPERIENCE

The only other giant intellect who has related the process of evolution to the sexual instinct (and therefore to love) is the outstanding Scholar from India, Gopi Krishna.

The role of The Kundalini Energy, as it has been related to us by the only person who has witnessed its complete 'workings' in the individual human organism supports, clarifies and validates everything Teilhard has stated with regard sublimation, transformation and liberation of human physical/psychical energy to the psychical/mystical level of super-consciousness and ultra humanness.

The most extraordinary "gift" from this Indian Mystic is the fact that the concentrated life energy agent from his reproductive activity when directed inward and upward (instead of the reproductive direction of downward and outward - his own description of the kundalini process) provided organic nourishment to his brain thereby opening the "window of his mind" allowing it to experience the reality behind the scrim of material/physical realities.

His reference to this concentrated bio-chemical energy agent as acting with intelligence (6) is being verified by studies currently being done by Cornell University Anthropologist

Meredith Small in conjunction with similar studies being done by Robin Baker and Mark Bellis of the University of Manchester, by Dr. Simon LeVay of the Salk Institute in San Diego, Dr. Richard Pillard at Boston University and others. Their studies of the relationship between sexuality and the physical, human brain validate Gopi's description of the effects of a "re-awakened" (re-directed) kundalini energy.

What The Pandit experienced is identical with what Father Teilhard describes as the effects of sublimation. Therefore it seems more than apparent to me that what Gopi Krishna experienced is the physical process which takes place when a person strives to sublimate the sexual instinct -- which is itself the psychical, sublimated expression of the evolution of gravity and electromagnetic energy (7).

An observation which academic sense indicates appropriate: psychic phenomena are not part and parcel of religion as it is evangelized and presently practiced. Rather, they are a natural part of human nature in evolutionary transition which, however, will result in a clarified, purified and universal religious sensitivity.

Throughout the writings of both Teilhard de Chardin and Pandit Gopi Krishna there is repeated emphasis that so-called 'spiritual realities' have physical counterparts.(8) Applying their demonstrated proof of this and their conviction that sexuality is an instrument of qualitative evolution as well as quantitative (re-construction as well as reproduction) points to conclusive evidence that the psychic phenomenon connected with love, making almost daily headlines labeled as scandalous, is going unnoticed as to the full implications and ramifications of its value. I will mention what this is in my third and final conclusion.

Teilhard's scientific study of human energy concludes that organic changes are somehow affected in the human organism which will transform the human into the ultra human. Gopi identifies the somewhat source of the organic nourishment, identifies the terrible consequences of a misuse of the source and fills in every necessary detail on the proper use of the source. The Kundalini, taken out of the context of its Indian cultural and mythical/mystical heritage is no more and no less (which is saying an incredible lot) than the physical process that takes place during the process of sublimation.

A final controversial statement to add to the controversy I have already stirred, is the conviction that the process of sublimation, The Re-awakening of The Kundalini, is a different process in terms of its effects and what it will affect, for a man than for a woman. From what we know of human fertilization, in the process of the down and out flow, known as copulation, the life seed in man, the

concentrated bio-chemical energy agent, engenders a life process in the woman. It should be concluded, therefore, that the "life energy agent" in woman has different characteristics than that of a man.

This is saying, in effect, that The Kundalini process of sublimating the sexual instinct may very possibly be different in women than in men and result in different consequences. At minimum, we presently know that the sexual energy in men is much more aggressive, more prone to physical violence and more ubiquitous than it is in woman. Gopi guides our thoughts on this stating: 'the fire of passion burns in men' and "In women, the sexual energy secretions involved in erotics are used as the fuel". (9)

Three brief conclusions from all the above.

First: The ramifications and implications of exceptional human experiences do not directly relate to anything we presently consider religion. They are, however, as Gopi Krishna strongly contends and Teilhard de Chardin scientifically demonstrates the peduncles, the beginnings, the stalks, of the ultra human of whom the mystic is the precursor. Father DiOrio from Massachusetts and of national "healing" fame, when asked about his seemingly miraculous power of healing as to how it feels when he does a healing said: "It feels very natural."

A caterpillar in a cocoon undergoes a transformation and emerges as a butterfly and flies above the obstacles that were previously impossible to negotiate. To the butterfly, wings, and the flight they provide, are natural; to the caterpillar, flight would seem miraculous, an exceptional experience. How 'scandalous'! the transition stage must be.

Second conclusion: The ramifications and implications of exceptional human experiences are the tip of the iceberg of powers that are "natural endowments" to the evolving ultra human who will have to live in an environment of deepening pollution, increased radiation from an expanding ozone hole, a proliferation of artificial chemical drugs and pesticides all of which are destructive to human nature in its present, vulnerable form. In other words, human nature must acquire a new "skin", a new immunity, a new nervous system, a new brain. As Teilhard demonstrates, such is in the order of the convergent nature of the evolutionary process and Gopi Krishna was/is a living demonstration of how the implosion of the activities of the reproductive system gave to him a "new skin", new consciousness, new emotions, new everything.

Third, based on all the above plus a super abundance of evidence that time does not permit, my personal reason for being here and the end result to date of all my research is a conclusion that will at first sound absurd, crazy and scandalous. The evidence, however, is overwhelming.

If Teilhard's scientific writings deserve the recognition they have been given, validated and expanded by Gopi Krishna's experience of a re-awakened kundalini energy, the reality of men loving men and boys (still unfortunately 'hung up' on the physical level) is not only evolutionary advanced evidence of the power of love, it is the "intuition" of the most important Judeao/Christian admonition: "As The Father has loved me and as I have loved The Father so also must you have love for one another". Inappropriately it is bantered scandalously as homosexuality, more appropriately it is called gay, eventually it will be recognized as the foundation of True Christian Love after the re-awakening of the kundalini energy is taught as: the primary, beautiful and other side of "the facts of life".

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- (7) "The Desire To Be Human", International Teilhard Compendium, centenary volume edited by Leo Zonneveld and Robert Muller, MIRANANDA/WASSENAAR, page 92-93
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THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH
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LONG-TERM EFFECTS OF ONE-TIME PSYCHIC EXPERIENCES

Claire G. Walker, M.A.

The psychic seems to be the common denominator of both mystical and psychical experience. This paper examines the life-changing subjective experiences of six individuals, among them, Willis Harman's out-of-body experience that altered his view of reality and the near-death experience of the boxer George Foreman that prompted him to become a revivalist preacher. A key factor in evaluating the validity of such experiences is the radical change in the person's attitude or conduct that supplies its own probative evidence.

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LONG-TERM EFFECTS OF ONE-TIME PSYCHIC EXPERIENCES

- Claire Walker

The line between mystical and psychical is a movable criterion. Mystical experience, we are told, involves direct knowing of the connectedness of all being. I look upon the psychic as the common denominator of all inner knowing. In this ^{six} paper I am concerned with individuals whose very subjective experiences were life-changing in their effects. I will present them as psychic experiences, though arguably they could be mystical; I consider psychic and mystic share one common field. In these cases what happened was clearcut, fairly simple, and capable of being described with specificity. Why each one happened we cannot be sure, but I believe we can speculate on some implications of widespread occurrences such as these which are being more and more frequently reported.

I. Willis Harman, former Stanford University professor and engineer with a background in physics, is now the President of the distinctive Institute of Noetic Sciences. As a young man in his mid-thirties, Harman had an unsought, startling out-of-body experience that altered his idea of reality. Far from being welcome to him, this OBE combined with some other episodes of this period to lead him further afield until he joined futures research at the Stanford Research Institute (in 1966). A few years later he met Apollo 14 Astronaut Edgar Mitchell and was impressed by the latter's sense of "the self-evident ability of the human mind to know itself far beyond the dimensions of ordinary experience."¹ Then in 1977 Harman accepted the presidency of the I.O.N.S., and has been ever since in the forefront of consciousness research, mind-body relations, and other areas of new age investigation.

Harman describes the OBE which climaxed what he terms a personal break-through thus:

I was quietly slouched on a sofa, spending a relaxed evening with a few friends. The incident started, I recall, with an ordinary lull in the conversation. Suddenly, without any warning whatsoever, I found myself looking down upon my own body from a height of fifteen feet or more. I could see my body clearly, reclining on the sofa with its eyes closed. I could also see what was behind the sofa, what was in the next room -- areas quite inaccessible to my physical sight from the couch, even if my eyes had been open. 3

II. Another spontaneous example of a psychic event is told by a person with a quite different background. It happened to a prizefighter named George Foreman, winner of the 1968 Olympic heavyweight title. Until 1974 he successfully defended his title, at the same time accruing enough wealth to gratify all the desires he had ever had for pleasure. In the next three years he ran out of both desires and successes, finally losing quite unexpectedly a twelve-round match with an undistinguished opponent.

Right after that fight, in his dressing room in Puerto Rico, something happened which Foreman described thus:

I had this gigantic experience, and it scared me, because I didn't want to believe it. [My trainer] Gil Clancy said, "Tell the press it was heat prostration," but I couldn't even pronounce "prostration".

I had experienced death and there's a smell that goes with it I will never forget. I was in this deep, dark place and I was rescued from it by telling God I believed in him. That experience pushed everything in perspective and made me what I am today.⁴

What Foreman is today is a revivalist preacher. At first, he felt driven to recount his experience, and visited small churches where he described the renewal he had received. In 1980 he became an ordained evangelical preacher. It was to help finance his new little church that he eventually resumed boxing. An early reaction in the form of ^{an} eating binge on hamburgers gave way to a systematic downscaling of his lifestyle. He sold the extravagances of earlier years, except a 200-acre ranch in Texas, and lives with his wife Joan and some of his nine children in a modest four-bedroom house in Humble, Texas.

Foreman is quoted on what might have happened to him but for the NDE: "I look at myself ~~and~~ see a bag of trash. People aren't trash, but your life goes to garbage. I would have done everything and followed the whole line until it came to an end, as a wasted bag of trash."⁵

III. There is a fascinating collection of true stories about Dr. Milton Erickson, assembled and edited by Dr. Sidney Rosen under the title My Voice Will Go With You. In it is the case of Dr. Robert Pearson, Michigan psychiatrist, and the only doctor within 60 miles, who was accidentally hit on the head by a falling brick tossed off the roof by a workman. Pearson suffered a fractured skull.⁶

The psychic strength called on by Pearson presents a striking example of the power many of us find somehow, for dealing with an emergency. Dr. Rosen calls it "taking charge" in extreme danger "when we discover inner resources we did not know we possessed."⁷

Dr. Pearson gave himself a local anesthetic, then drove 60 miles to be admitted to the nearest hospital. He called a neurosurgeon. After operating, the surgeon gave a diagnosis of several weeks to recover. However, Pearson announced that in one week he was due to give a paper at an annual convention in San Francisco, and practically extorted the surgeon's promise to discharge him ~~on time for it~~ if on examination he proved to be all right. The day before Pearson wanted to fly out, his surgeon reluctantly and incredulously discharged him from the hospital, only because he could find no basis for a refusal to do so. The long-term effect of this case was a reenforcement of the conviction that we not only can, but we should, take charge ~~of~~ ourselves.

IV. Here is another case in which the patient took charge, but not so promptly. Professor Raymond Berté had a long and gruesome history of cancer.⁸ Among operations he underwent, the first could have been permanently disabling: it was a rare cancer of the throat, treated by radical laryngectomy or removal of his larynx and throat. The patient mastered esophageal speaking and returned to his profession of lecturing and teaching. But his troubles were not over.

The cancer supposedly eliminated developed anew in his back, then in lymphatic glands, and finally in the bone marrow. Until the last development the patient continued to accept operations for removal, but the last cancer was inoperable, and he was given 6 to 18 months to live. With massive chemotherapy and radiation, he might win three or four more years.

It was at this point that what I would call a psychic revelation came to Dr. Berté, -- an insight that also throws additional light on the case of Dr. Pearson. The patient announced that ^{This Time} it would be he himself, not the experts, who would make the choice of what was to be done. He had heard the phrase from them, "the treatment of choice", for the last time. "Somehow or other I'm at cause of this," he said to himself. "And if I'm at cause, then I can do something about it."⁹ He refused further treatment.

What he did was literally take responsibility for himself, though not without considering the best medical advice he could find. He bought a farm and moved out of the city as he had always hankered to do. After studying everything he could get on stress, nutrition, fitness and related topics, he re-patterned his whole lifestyle except for his teaching career, which he continued with outstanding success. And he became well.

In his introduction to his book about eleven terminal patients who reversed their situations by taking charge, Dr. Roud observes that we the public have allowed ourselves to become too dependent on our doctors. "The lure for consumers," he wrote, "was cure without any need for their involvement or psychic sweat. All they had to do was take a pill or submit to an operation. Our sense of responsibility and personal power were surrendered willingly in return for [what we took as] a guarantee of health."¹⁰

Now I would like to conclude my examples with two cases of a very different nature. These I call cases of psychic insight, and the long-time effects have been in their own way just as dramatic.

V. John Yungblut is a Quaker writer, counselor, and teacher of considerable reputation, and in much demand for his inspiring leadership of spiritual groups. His diagnosis of Parkinson's complicated by arthritis of the spine, shoulders, feet and hands, followed two years after an emergency removal of most of his large intestine because of acute diverticulosis.¹¹

The progressive impairment that ensued understandably called forth Yungblut's

initial denial and disbelief, then anger followed by despair, -- familiar pattern now in death and dying situations. However, Yungblut by a curious recall of two phrases used by Teilhard de Chardin, experienced what he called a form of synchronicity which came to his rescue. The phrases were "divinizing one's activities," when young, and "hallowing one's diminishments," when old.¹²

For Yungblut this psychic insight developed into a conviction that a "deep-going acceptance" was what was called for, but in a positive and creative sense. A friendly attitude to what was occurring was a way to hallow his diminishments. Beginning to look upon them as gifts of companionship on his spiritual path, he came to a new outlook:

Treating one's diminishments as companions affords one a certain detachment from them which in turn allows one to exercise a certain kind of playfulness in relationship to them, to maintain a sense of humor about them, A true story about a synchronous experience taught me a great deal. ¹³

For me the proof that the episode he proceeded to describe was psychic lies in his perception of it. Its effect on him was so powerful that he continued for years afterward to recall it whenever he was giving way to despair. Yet, like the psychic experiences many people have that seem to lose their flavor in the recounting, this episode is more amusing to the reader than it was profound in its effect on Yungblut. --

An elderly stranger, Yungblut relates, approached him in great agitation while he was waiting for a taxi. These were depression years. The stranger wanted someone to assure him that the investment he had just made was the right thing to do. Yungblut who had never had any experience whatever with investing, responded to the distress in the other man with an assurance that what he had done was exactly right.

Then he in turn received the reassurance that stayed with him. Yungblut admitted to the stranger, curious about why he was trembling so much, that he was the victim of Parkinson's, whereupon the stranger exclaimed, "You lucky fellow, you'll live a long time!" -- Two persons of good will reassuring each other out of total, mutual ignorance! ¹⁴ But ten years later Yungblut is still

teaching, lecturing and writing, and takes an inspiring presence to what ^{she} does.

VI. The last case is one that I have permission to quote as it was given to me anonymously in a manuscript of a single page. It concerns a younger generation, a woman now 37 years old. At present she is a high school teacher, following 10 years in a convent which she entered directly from her own high school graduation. People who know her remark on her good disposition and delightful sense of humor. This is her own account. ¹⁵

As a young child, sitting in church on Sunday with my parents, I always felt there was something more to this business about God than just being a Sunday Catholic. I knew very early that I wanted Him to be something more in my life. Not just a belief, a tradition, a cold and carefully carved statue -- but a person. Having attended Catholic schools, I knew plenty ABOUT Jesus, but it wasn't enough. I wanted to know HIM. More specifically, I wanted to TOUCH Him. For as long as I could remember, I had experienced an emptiness that I knew could only be filled by God.

As an adult, I shared this persistent/^{desire} with a few people who I hoped might understand. They were very understanding, but assured me that the experience I longed for could only be found in human relationships. But that was just it. - If it were possible to feel such warmth, excitement, oneness with another person, why shouldn't we be able to share that with God? I continued to approach Him daily in prayer for over 10 years with my "unreasonable request": "Please, God, I want to touch you."

It happened on July 20, 1982. I was in Connecticut, participating in a retreat. These were days of much silence, introspection and deep personal and spiritual sharing. I was sitting in a room with eight other people. I remember very little about the discussion going on in the group because I was again silently imploring Him, "Please, let me touch You." Suddenly, first my hands, then my feet, then my

whole body started to tremble. I had to hold on to the arms of the chair to stop the shaking, and still, I felt as if something more were erupting inside of me. I finally pushed myself out of the chair and went outside for some air. Almost immediately a feeling of peace enveloped me, and I knew, as if it were written across the sky, that HE HAD TOUCHED ME.

Ten years have passed and my prayer has changed from that urgent request of years ago. That emptiness inside of me is no longer an aching void, but a sacred place. It is the place within me where God exists. And my prayer now is to be faithful to the empty space.

Looking at these few examples of the sorts of things happening to, and recorded by, thousands of people in our time, arouses questions sometimes of validity and actuality of the experiences, but always of possible causative factors and the puzzling role of individual perception. Though these questions are not academically answerable in an objective sense, we have an academic responsibility to weigh what evidence is given as fair-mindedly as possible. Tossing them out of any consideration is probably no more responsible than receiving them wholly uncritically. However, following the apparent connection between a described experience and the factual sequel in the subject's life can be a key factor in assessing validity. Though it tells us nothing about cause, what the person did as a result of the incident authenticates that something of a psychic nature was perceived to have occurred. A radical change of conduct or attitude supplies its own probative evidence.

My conclusions revolve around the issue of perception and the development of what I believe will become recognized as a new public mood of inner questing. Though taken by many to be something mystical or spiritual, I believe what is occurring is psychic. Indeed, everyone has a degree or kind of psychic power and everyone uses it. In any crisis situation a person may, without planning or directly calling upon it,

tap some kind of psychic sense to cope, and the result of this emerging effort may become a turning point in the person's perception of ultimate reality.

Such instances may or may not have a spiritual component, but as we see them unfolding around us, they are earning recognition for their potential of service to mankind. That psychism will become a respectable, common human dimension, and be recognized as ^{part of} the next evolutionary stage of human development, is becoming self-evident. In the variety of its manifestation, psychic activity will embrace what we know about consciousness including kundalini, also much that is now loosely called mystical, spiritual, that of God, simple altruism, or magical insight. More than that, the recognition of ordinary psychic reality will lead us to discovering senses already dimly identified but not generally recognized. We may even achieve a better conception of the spiritual and spirituality.

The mystic's experience of unity with the Ultimate Oneness of All will continue to be for the very few as it always has been. Not so the unfolding of the psychic within us all. The psychic future into which we are moving will be left by us to the faddists to exploit at out great peril. Our full and responsible attention is needed for the useful and the damaging --and there certainly is that, for the sensational and the ordinary, even for the trivial as well as for the vitally important. The psychic in the everyday happenings of our lives may be the key to more understanding of our future than we now can guess.

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5 Ibid.

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11. Yungblut, "On Hallowing One's Diminishments," pamphlet from Pendle Hill Publications, see bibliog.

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THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH
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JUDGING THE LEGITIMACY OF EXCEPTIONAL HUMAN EXPERIENCES: SOME REFLECTIONS

John F. Miller, III, Ph.D.

A responsible understanding of EHEs requires placing them in the framework of a worldview that has been legitimized by the experience of others. From such conceptual frameworks one can discover criteria for judging their validity. An experience must bear the mark of authenticity, the justification for which is made by showing that the experience fits within a legitimized intellectual and experiential framework. Various types of EHEs and criteria by which we can reasonably affirm their legitimacy and the insight/revelation into the nature of Reality that they afford, e.g., consistency, coherence, content, objectivity, and ability to be corroborated, are reviewed and discussed. It is recommended that we choose that which will open us to the possibility of truth.

John Franklin Miller, III, Ph.D., a philosopher and author of numerous articles in philosophical and theological journals, has taught at colleges and universities for 25 years. In 1974, he founded the Institute for Esoteric Enlightenment and in the 1980's, he was President of the North Texas Parapsychology Association.

Judging the Legitimacy of Exceptional Human Experiences:
Some Reflections

Dr. John F. Miller, III

I.

We come together this evening as fellow experiencers of exceptional human experiences and as inquirers into the legitimacy of those experiences. My background lies in philosophy, whose modern heritage is doubting and questioning, the importance of uncertainty and skepticism. Descartes, the "father of modern philosophy," employed doubting as a methodological procedure for clearing away the unreliable propositions of the medieval world view. Bertrand Russell writes that "the value of philosophy is, in fact, to be sought largely in its very uncertainty," as uncertainty frees one from the prisons of common sense and from the habitual beliefs of one's age and nation. This, too, is my heritage.

But we who have had exceptional human experiences seek also the grounds for claiming the legitimacy of these experiences, for believing them to be revelatory of the nature of reality, and for using them as guideposts for action. What criteria can we offer the skeptic for our claim that our experiences should be taken as legitimate? It is this question which I would like to address.

Two criteria are used in science, whether it be the laboratory the modern sciences or the psychic laboratory of our own consciousness. First is empirical corroboration, repeatability, and replication: what is claimed to be believable empirically must be capable of being corroborated by others in their experiments. So, too, psychic experimenters must have their experience corroborated by others. Second is the conceptual criterion: the alleged experience must be judged conceptually possible within the accepted intellectual framework of the class of knowers or scientists. So, too, with psychic experience: it must cohere within the general framework of spiritual philosophy, psychology, and religion. Let me, now, turn to some personal examples and attempt to draw criteria from them.

II.

My first spiritual experience occurred in early 1970. I had just converted to the metaphysical world view and was reading one weekend the Autobiography of a Yogi, by Yogananda. The spiritual master of Yogananda's guru had said that "whenever anyone utters with reverence the name of Babaji, that devotee attracts an instant spiritual blessing" (348). Quietly, I lay the book down beside me on the couch, looked up through closed eyes to the place in the forehead between the eyes, and reverently called, mentally, the name "Babaji, Babaji, Babaji." Instantly, I was overcome by the most beautiful vibration/feeling I could ever remember experiencing. It was a vibration of love and peace, a joyous yet serene vibration. In subsequent years, when I would teach meditation classes once or twice a year, I would always take the class in meditation to meet Babaji, there to experience His magnificent presence and beautiful vibrations. Each experience reconfirmed the first one: the unique and distinctive feeling of the presence of the Master. Let me, therefore, propose a first criterion for the legitimacy of spiritually exceptional human experiences: Where one's subjective experiences of the same phenomena are consistent, they may, tentatively, be judged legitimate. Let us call this the "subjective same-experience consistency corroboration criterion."

III.

In my meditation classes, after the meditation, sometimes we would talk about the experience. Sometimes, two meditators would have seen one another in their experiences. In such cases, there would be inter-subjective corroboration of the experience. One of my most memorable of these experiences involved a student whom we called "Mushroom Steve." I was teaching a seminar in ancient philosophy at North Texas State University during the Fall of 1974. The class covered Pythagoras and Plato mainly, with some discussions of Orphic and Neo-platonic philosophy, specifically Plotinus. The last lecture was on Apollonius of Tyana. During the summer, I had met with these masters in daily meditation; so at the end of the course, I wanted to invite the students to meet with these beautiful philosophers and spiritual masters. In the afternoon before the last class, I had gone into meditation to ask permission to bring the class to meet with them. The masters had agreed. So after my lecture on Apollonius, I asked the class whether they would like to meet the masters whose ideas we had studied during the semester. They were eager to do so.

I had certain misgivings concerning two students: a pre-law student named Marsha, who had been skeptical throughout the class, and "Mushroom Steve," so named because he had expressed the belief that any spiritual experience must be the result of psychedelic mushrooms! I asked them whether they might not like to wait down the hall, since their negativity could impact the experience of others. They both expressed the desire to stay.

I used the vibration of white light to raise the vibrations of the class. I had them imagine or visualize a pool of water in front of a temple, to enter the water and cleanse themselves, and then see the masters standing in a semicircle in front of the temple. I "saw" this with my inner vision, with a certain degree of clarity. After visiting with the masters for a while, we came out of meditation.

Since it had been an afternoon class, it was beginning to get dark. I passed out cheese, crackers, fruit, and fruit juice, and asked the class whether they wanted the light turned on. One student said, "no," which seemed to convey the sentiments of the class. So we sat, perhaps for fifteen minutes, in sacred dark silence. Then I reminded them that it was a party, so we celebrate our experience and the ending of the course.

The next day, much to my astonishment, "Mushroom Steve" came to my office. He confessed that he simply had to tell me of his experience. He said that before I said to see the pool of water, he had seen it; before I said to enter the water, he had felt the water. Before I said to see the masters, he had seen them standing in the semicircle in front of the temple. Since Steve had written his paper on Pythagorean music, he had gone up to the great Samian sage to shake his hand and tell him how much he had admired his musical and mathematical genius. Steve said that the love which poured from Pythagoras was so great that tears had come to his eyes. What an experience for a skeptic!

Let us, then, propose as a second criterion that where another person confirms the experience which you both share, then the experience is legitimate. Let us call this the "other person inter-subjective same experience corroboration."

IV.

The summer before I taught the seminar on Pythagoras, Plato, and Plotinus, I had gone to Naropa Institute, a Tibetan Buddhist center in Colorado. Before I left for Boulder, my Dallas metaphysics/meditation teacher had given me a technique to blend with my spiritual master, Pythagoras. But every afternoon when I went into extensive meditation, I saw always, from the very first time, five masters, four of whom I intuitively knew: Pythagoras, Plato, Plotinus, and Orpheus. The fifth was unfamiliar. Since I very often do not see clearly on the inner levels, I doubted my experience, even though it was consistent daily. Nevertheless, when I returned to Texas, I invited my teacher out to dinner.

I began to explain that when I had gone into meditation, I had seen--here she interrupted me. "Five masters," she said. And then she proceeded to name them, mispronouncing the name of Apollonius of Tyana, the one whom I had not recognized. Here was confirmation, by another, of my experience. Let us term this criterion by which exceptional human experience can be judge to

be legitimate the "other person, different experience, inter-subjective corroboration."

A few years before I met my Texas metaphysics teacher, I had gone to England where I met a renowned psychic, Estelle Roberts. She had told me many things which, subsequently when I checked with my Mother, were true, things which I did not know and could not have known. I didn't believe, at that time, in spiritual or psychic things; but I remembered that Estelle had told me that I had "an Egyptian guide." Now what is a skeptic supposed to do with that information? Well, I kept it in my mind, and several years later I was told, by my Texas teacher, that my spiritual master was Pythagoras. Pythagoras was the only ancient Greek philosopher who wore the Egyptian headdress, as he had spent some 21 years in Egypt, having left Samos at age eighteen. Could this be why Estelle Roberts told me I had an Egyptian guide? Now, years later, what the famous English psychic told me rings true.

V.

When one is in meditation, if one has learned the various levels of consciousness or reality, the former being the Buddhist way, the later the Hindu way of differentiation, one is aware of the different feeling of the vibrations at different levels. If one is on the soul plane, or attuned to soul-consciousness, the experience is one of peace, joy, bliss, love, and ecstasy—ananda as it is termed in Sanskrit. <In Yoga, each of the bodies or koshas is labeled according to the consciousness associated with it: the physical body, or body of food (annamaya kosha), the desire or emotional body (kamatma kosha), the mental body (manomaya kosha), the wisdom body (vijnanamaya kosha), and the soul or body of bliss (anandamaya kosha), and finally the atma or self which is undivided from the Divine Source or Father. >

I have been blessed with a number of experiences which not only possessed this feeling-tone of ananda, but which were also noetic. Let me briefly mention a couple.

Some years ago I had come across an expression by Pythagoras to the effect that "time is the soul of the world." I thought about this for a long time, but nothing in the way of insight came to me. Then maybe two years later, there was going to be a conference in Mexico, and I desired to go and present a paper. Fine, but on what? Why not on "Time as the Soul of the World"? Great! But one problem! I didn't know what it meant! So one night I went into meditation, called Pythagoras, and asked what the expression meant. Immediately, I was filled with paragraphs of insight, which I wrote down as I came out of meditation; then back into meditation for more insight, and back out to write it down. The entire time of the flowing of insight and intuition, I was filled with ecstasy, too. <When I sent the paper to Apeiron, a journal in ancient philosophy, the editor wrote back that he was going to put back a paper which he had promised to publish in the next issue, in order to publish mine! >

Another time I wanted to present a paper at a drama conference in Florida. I decided to write on Sophocles' Oedipus Rex (Oedipus Tyrannos, in the Greek). I had reflected on this great play for years. The night I was to begin writing, I cleared my desk, and about 11 pm turned on my electric typewriter. As I prepared to write, I thought: "Wouldn't it be neat to present my ideas in dramatic fashion?"

No sooner had I said that than the words began to flow to me as clearly and audibly as you hear me right now! I typed what I heard for an hour; at midnight, I said, "It's midnight." Not done! At 1 am, I said, "It's 1 am," but the words continued to flow. Finally, about 1:30 am, it was through. The next day when I went to retype the paper, I noticed something very unusual: it was iambic pentameter, eight and a half pages, double-spaced, double-columned, of iambic poetry. Every time I perform this piece, for it is a monologue with me as Oedipus, I feel a similar ecstatic sensation, though not as powerful, as I experienced during the flow of the words initially.

let me, therefore, propose, as a fourth criterion, the characteristics of ecstasy and noetic content. Where exceptional spiritual or psychic experience has both of these, one may judge it legitimate.

VI.

When I teach meditation classes, after about ten weeks of practice, I lead the class to the causal level wherein are stored memories of past lives, according the certain spiritual metaphysical tradition, particularly Theosophy and Yoga. At this level, I myself have experienced what appear to be images from numerous lifetimes. These images often make sense out of current situations and relationships. Of course, reincarnation is one of the central doctrines in esoteric metaphysics.

I could mention other experiences, but the point is that an alleged psychic or spiritual experience must fit within a framework which is respected by the "knowers" or scientists in the discipline. Let us propose as a fifth criterion for judging the legitimacy of exceptional human experiences that it must cohere within an accepted conceptual framework or world view.

VII.

A final criterion which I would like to assert is derived from the work of the superb research, Dr. Ian Stevenson, of the University of Virginia Medical School. Stevenson has, for years, done research into claims of reincarnation. Very often, what is alleged as memory of a past lifetime can be corroborated by very strong empirical evidence.

I attended a conference in Dallas in late March of 1991, in which Dr. Stevenson presented a talk on his latest research. He is writing another book on evidence for reincarnation. The strongest evidence, in his judgment, occurs when what is said to be memory is corroborated with objective physical data, such as birth marks which match the autopsy report death wounds of the one whose life is claimed to be remembered.

When, therefore, there is objective corroboration for a subjective claim, that subjective claim may be judged to be legitimate. Let this be our sixth criterion for the legitimacy of exceptional psychic or spiritual human experiences.

VIII.

All of us present tonight have undoubtedly had exceptional psychic or spiritual experiences and very well may have encountered others who have had experiences, too. As intelligent and reflective people, we wonder whether any of these experiences warrant being judged legitimate. It is wise to wonder. For, despite the evidence in favor of the legitimacy of the experiences, particularly when judged by the aforementioned criteria, every reflective person knows that there are alternative interpretations for any experience: the question becomes, then, is one's interpretation right?

In his famous essay, "The Will to Believe," William James says that sometimes we simply must decide between propositions whose truth cannot be determined purely on intellectual grounds alone. He states that not to decide is itself a decision: 'for to say, under such circumstances, "Do not decide, but leave the question open," is itself a passional decision--just like deciding yes or no--and is attended with the same risk of losing the truth.' In science, it is almost never the case that one must make such momentous decisions: one can afford to wait until enough evidence is accumulated for a decision to be warranted.

But in our personal lives, this is sometimes not the case. We cannot, for instance, wait until scientific instruments are invented which will prove, decisively, one way or the other, whether our exceptional psychic or spiritual experiences have veracity. To wait is to lose a possible truth! And it may even be that one's commitment, one's faith, is the very condition for having the experience which is truly noetic and revelatory of the nature of reality and of truth! William James, in the same essay, writes:

There are, then, cases where a fact cannot come at all unless a preliminary faith exists in its coming. And where faith in a fact can help create the fact, that would be an insane logic which should say that faith running ahead of scientific evidence is the "lowest kind of immorality" into which a thinking

being can fall. Yet such is the logic by which our scientific absolutists pretend to regulate our lives!

To sum up the matter, succinctly, I agree with William James that "a rule of thinking which would absolutely prevent me from acknowledging certain kinds of truth if those kinds of truth were really there, would be an irrational rule." Therefore, I suggest that it is legitimate to act on the basis of one's exceptional experiences, judging them to be revelatory of truth and reality, when one has submitted these experiences to the light of reflective reason and attempted to justify one's decisions by an appeal to canons of scientific legitimacy. It is just such criteria which has been the subject of this inquiry tonight and on which I have offered a few reflections.

THE TRICHOTOMOUS POLYLOGUE AND EXTRAORDINARY HUMAN EXPERIENCES

by Frank G. Pollard

Global consciousness is our goal. The trichotomy of religion is one view of where we are. The protagonists of the trichotomy are Religion, Science, and Mysticism. The polylogue is the profusion of possible dialogues between the protagonists. The polylogue is a positive force in reaching global consensus and global consciousness. The EHE is a personal experience so loaded with emotional impact that it becomes impressed on the memory directly without going through the normal analytical processes of the brain when exposed to new information. Experiencers of EHEs acquire a rigid belief system rendering them immune to rational dialogue. Such experiences delay the arrival of global consensus and global consciousness. A knowledge of the interconnected factors can assist us in changing that which can be changed and tolerating that which cannot.

Frank Pollard received his scientific indoctrination in chemical engineering from Queens University in Canada. His working career was in the field of industrial research, patents, new products and pollution control. For the past 15 years, he has explored the interface between science and metaphysics, written articles and presented papers on his findings. He is a member of the Board of The Academy of Religion and Psychical Research.

THE TRICHOTOMOUS POLYLOGUE AND EXTRAORDINARY HUMAN EXPERIENCES

The ongoing profusion of dialogues between the protagonists of science, mysticism and religion is a very active sub-process in our evolution towards global understanding and global consciousness. This evolutionary sub-process with three reactants I call the trichotomous polylogue(1). A class of extraordinary human experiences (EHE's) in which emotionally charged information bypasses the analytical functions of the brain operates to deter this evolutionary process. The polylogue is a cultural evolutionary process replete with all the evolutionary sub-processes of random mutation, diversification, complexity-generation punctuated progression, negentropy and reinforcement from other evolutionary processes. Richard Dawkins(1a) outlines these gene-derived processes for physical evolution and meme-derived cultural evolution in his recent books: *The Selfish Gene* and *The Blind Watchmaker*. Rather than Kundalini or artificial intelligence, the trichotomous polylogue may be the next step in our evolutionary progress. Or it may not. It seems more likely that Kundalini, artificial intelligence and the trichotomous polylogue are all co-evolving memes in a meme-pool of cultural evolution which is expanding too fast to be adequately mapped.

The polylogue is the light of reason on our path to enlightenment, and these EHE's are potholes in the road. The roots of the situation, at least for western civilization, lie in the middle ages. The exponential character of evolution means that we are seeing the greatest progress most recently.

THE EVOLUTION OF THE TRICHOTOMOUS POLYLOGUE

In the middle ages the repository of all knowledge was the Church. Authoritative answers could be received to all important questions. The final authority was

in the sacred book to which few had access. Science as we understand it today had not yet evolved. Mysticism stayed in its caves or closets risking burning at the stake to do otherwise. The monolithic aspect of the Church began to crumble with the invention of moveable type by Gutenberg in 1455, and Martin Luther's posting of his 95 theses on the door of the Wittenberg Cathedral in 1517. Copernicus in 1540 and Galileo were the progenitors of the dichotomy of religion and science which lasts to this day. Scott Peck(2) in his book, *The Road Less Travelled*, suggests:

"The beginning possibility of a unification of religion and science
is the most exciting happening in our intellectual life today."

The acceptance of mysticism as an alternative to science and religion -- or at least a significant component to be integrated into our global understanding -- has come more recently. Since 1950 with the advent of Marilyn Ferguson's(3) book, *The Aquarian Conspiracy*, and the dawning of the "New Age" the presence of a third protagonist is quite evident.

The three protagonists may all ask the same questions:

Who am I?

Where did I come from?

Where am I going?

They differ however in where they look for answers. The protagonists of religion still seek in the sacred books. The protagonists of science insist on repeated interconnected observations. The protagonists of mysticism look inside for the "inner knowledge."

POLYLOGUE IN THE WORST-CASE SCENARIO

At first glance it might seem that dialogue might be impossible. In the worst-case scenario we might choose as atrocious stereotypical protagonists a

materialistic atheist, a gullible New-Ager and a religious fundamentalist, each with a tunnel-vision view of reality. In spite of this, some dialogue and agreement is possible(4). The materialist and the New-Ager can agree on the non-existence of Satan, everlasting hell-fire, and a God who sees our every action. Confession is not a sure ticket to heaven nor does one need to be "born again" in a charismatic church. The materialist and the fundamentalist can agree that astrology, Tarot, crystal power, etc., are superstitious nonsense as are past lives, past higher civilizations and pyramid power. The New Ager and the fundamentalist can agree on the power of prayer, faith healing, possession by evil spirits, and life after death. Evolution is an unproven theory. All three protagonists in this worst-case scenario with the most rigid mind-sets may not disagree on the inter-connectedness of all things, the brotherhood of man and the belief that the truth shall set you free.

CONTRIBUTORS TO THE POLYLOGUE

While the protagonists in our worst-case scenario are capable of only limited dialogue other protagonists are reaching out to more flexible positions. While religious fundamentalists remain reclusive other protagonists of religion at the grass-roots level are participating on a wider scene but largely at only the grass-roots level. In the Detroit area our "atheist rabbi" is one of our most popular speakers. Speaking on human relationships he can talk to and with anyone. At a Mensa seminar on art his last comment to one of the attendees before he left was: "God, Shmod -- as long as you're healthy." Presbyterian churches in the area operate outreach programs of discussions and Christian music which pack their churches. The Unitarian churches host meetings at which astrology, holistic medicine, faith healing and aromatherapy may all be the lecture subject. A dream analysis class meets weekly at a local Unity church.

Local church leaders of Jews, Christians and Muslims get together to work on community problems with ethnic relations. The Birmingham, Michigan, school system is beginning to teach comparative religion in K-12. Dialogue at higher levels in the church hierarchy is not as common.

A Jesuit priest, Teilhard de Chardin, was not encouraged by his superiors. Only recently, the Pope made a gesture to the protagonists of science by absolving Galileo. While the Pope, the Ayatollah and Oral Roberts may all talk to God they don't talk to each other -- let alone scientists and mystics. The Dalai Lama is the exhilarating exception to this resistance to the polylogue.

The protagonists of science seem to be cursed with their own success. Scientific knowledge is doubling every five or six years. To keep up with one's own specialty requires more time than there is available. Just as a molecular biologist can treat plate tectonics or oceanography with only passing interest, so many scientists of all disciplines can treat religion and mysticism with benign neglect. Just as there is a stigma attached to a protagonist of religion who studies astrology or evolution, so there is a slowly-vanishing stigma attached to the person with scientific training who professes an interest in mysticism or religion.

An engineer friend of mine is chief safety officer at an air force base. He claims he locates and solves safety problems psychically. He has learned to put himself in an altered state instantaneously. He needs creativity when he has to write his reports with explanations. His fellow colonels talk freely with him on a one-on-one basis but clam up in meetings with three or more people present. He has also advised me that some of the public dialogue on parapsychology present in journals before the recognition of the military

potential of ESP later dried up suddenly. The previous prolific authors are not now publishing. Their present employer wants secrecy.

Only after a successful career with NASA, where he was at one time head of lunar base planning, did architect C. William Henderson find time to explore mysticism. His explorations into Tertium Organum, Gurdjieffian mysticism, Martinists, est, Silva Mood Control swamis and gurus was extensive. In an interview in the Mensa Journal of April, 1992(5), he is quoted:

"Through meditation I was able to experience union with the world
and ecstatic pulsations of the body, and sensed that love can be
likened to a fluid."

He feels that his experience is identical to that of Teresa of Avila "swimming in the ocean of God." Some such scientists are considered mavericks by their working peers, William Henderson justifiably so. For five dollars he became a minister in the Universal Light Church, and for another five dollars was canonized as Saint William. He has not applied for the title of Mother Superior -- though he has considered it.

The content of our undergraduate textbooks is largely controlled by the protagonists of science. This confers great responsibility on scientific leaders on the national scene and accounts for the demands that new knowledge must be confirmed and reconfirmed at great length before it reaches our schoolchildren. Accordingly Carl Sagan can promote science while treating ESP, metaphysics and mysticism with the same deliberate neglect he confers on religion.

Other scientific leaders do however contribute to the trichotomous polylogue. Some of the contributions of scientific leaders is based on at least strong suggestive evidence that the body/mind concept as a single entity can be

extended to body/mind/spirit. The contributions of Robert O. Becker(6), David Bohm(7) and Rupert Sheldrake(8) are most significant. On a historical note British physicist Paul Davies(9) in his recent book, *The Mind of God*, states:

"... many of the world's finest thinkers, including some notable scientists such as Einstein, Pauli, Schrodinger, Heisenburg, Eddington, and Jeans, have espoused mysticism."

More recently biophysicist Beverly Rubik, at the privately endowed Center for Frontier Science, is exploring electrobiomagnetics, energy medicine, and meditation as part of consciousness studies.

The protagonists of mysticism constitute the newest entry on the scene, and they are spreading their story to anyone who will listen -- and reaching people who have never heard the story before. Their media is everything from psychic fairs to best-selling books. Their impact on the medical profession is illustrated by: Dr. Richard Gerber's(10) study of chakras, homeopathy and flower essences; by Dr. John Diamond's(11) study of acupuncture energy, and muscle testing and affirmations, and finally by Dr. Lee Sannella's(12) study of Kundalini.

The mystics' impact on the social sciences is illustrated by the March, 1992, Conference of the Association for Humanistic Psychology(13). Keynote speakers were psychologist Jean Houston(14) and Bernie Siegal, M.D.(15). Other social workers made presentations on T'ai Chi, meditation, ritual drumming, shamanism, chakra tuning, eco-spirituality, and Sufi philosophy. The very recent aspect of contributions by the proponents of mysticism may be best appreciated by the fact that N. Scott Peck(16) didn't mention mysticism in 1978 when he discussed the unification of science and religion. The unification of which he speaks is a prerequisite to global understanding and global consciousness.

Einstein is quoted(17) as saying:

"Science without religion is lame. Religion without science is blind."

In the age of unification the protagonists of mysticism may play the role of the great healer.

THE IMPACT OF SOME EHE'S - THE ANALYTICAL SUBMERGENT SYNDROME

The EHE's which impact on this unification have two properties:

1. They are experienced with such great emotional content that the information bypasses the analytical functions of the brain.
2. The information (or mis-information) becomes a predominant component of the experiencer's belief system in either science, religion or mysticism.

EHE's producing phobias are typical of those experiences which can bypass the analytical function. Once the information is implanted the experiencer will react emotionally at any future time bypassing the analytical functions. The herpephobic recoils in the presence of a snake before the thinking brain has had time to process the incoming data.

None of us is immune to the effects of emotionally-charged EHE's. Creativity may be such an EHE. How else can we explain the mother's comment to her child's teacher, "My child couldn't have started the fight in school today," or the mother's comment on watching a parade, "Oh look -- everyone's out of step but my boy." Scholars and scientists who create theories can occasionally become unamenable to rational discussions of their theories. For this dissertation, however, we are confining our discussions to those EHE's which effect the experiencer's belief system in science, religion or mysticism.

It is easy enough to see how a religious fundamentalist can manifest the tunnel-

vision that is not amenable to rational discussion. A friend of mine, a promising mystic converted in a time of great stress to a dedicated "born-again" Christian. She no longer has curiosity about anything. She knows the answers to all the important questions of science, mysticism and religion, and quotes Scriptures voluminously to illustrate the truths of her beliefs.

William Walters(18), a mystic with whom I had a long conversation -- or a long, listening experience -- reports his EHE in his autobiography as follows:

"Almost overnight I had been transformed from a material being into a spiritual being ... I have truly never been the same since."

In his biography he talks of "the backwardness of science," his belief that "the ancients were much wiser than we are in both astrology and astronomy." He talks of:

"3,000 landings per year of UFO's ... approved by the protective star commands that guard our planet, and there are a few hostile and negative being planets and empires out there."

The ability of the protagonists of science to believe anything scientific, of religionists to believe everything in their sacred books is ^{watched} by the protagonists of mysticism. Mystics may also be more immune to rational thinking to the extent that they believe they "create their own reality."

To illustrate how a protagonist of science may acquire such immunity I must resort to a hypothetical case. Consider a small child who has been introduced to Sunday School. The loss of a parent or even a pet can be an EHE. The child question, "Why did this happen? Why did God let it happen?" Without guidance the child acquires the "inner knowing" that there is no God. There can't be a God or he would not have let this happen. Without therapy or a counter-balancing positive EHE, the child becomes an atheistic materialist as in our

worst-case scenario. Max Freedom Long(18a), in one of his many books on the Huna religion, states:

"Childhood is the fertile field in which most irrational beliefs are planted in the low self."

THE RAMIFICATIONS OF SOME EHE'S ON THE TRICHOTOMOUS POLYLOGUE

What are the ramifications of such EHE's? If we accept the positive aspects of the polylogue on our road to enlightenment and the negative aspects of some EHE's, what can we do about it? Recognizing the problem is the first step in finding a solution. All of the foregoing has been addressed to recognizing and defining the problem. While we might all like to convert everyone to our own way of thinking, the following precepts may be in order:

1. Recognize that some belief systems have been produced by EHE's and are not amenable to rational discourse. Resorting to the techniques of the worst-case scenario or simply listening may be your only hope for dialogue. Even this dialogue is better than nothing. Be aware that the offering of your own belief system, biases and prejudices may require very diplomatic expression to avoid an emotional response. Nevertheless, our own biases and prejudices do not bar us from agreeable dialogue with Madelyn Murray O'Hare, SCICOP writers, J. Z. Knight, Oral Roberts or any of the people at the local psychic fair. As Marilyn Ferguson(19) wrote recently:

"Maybe the secret of superior intelligence is the discovery that our thinking can be improved upon by checking with other crew members of the Good Ship

Earth."

2. We can avoid bashing the other guy. Science bashing, religion bashing, and the "debunking" of mysticism are all popular ways of demonizing the enemy. However, in Pogo's words, "We have met the enemy and he is us."
3. We can, in our own dialogues, use the nomenclature of our audience or readership. The words "hallucinations," "superstitions" or "gullibility" may get the ready ear of the protagonists of science. These words will turn off the mystic who thinks in terms of psychic experience and open-mindedness. The protagonists of science can turn a deaf ear to "white light," "inner knowing," and scriptural quotations. The single word "science" may turn off protagonists of both religion and mysticism.
4. We can accentuate the universal positives: the "oneness of all things," the brotherhood of man, and the many paths to enlightenment.
5. We can, for our own enrichment, compare the concepts of Shaman Rolling Thunder(20) with those of biologist Rupert Sheldrake(21). Their views seem compatible with those of Teilhard de Chardin and Paul Brunton.
6. Finally, we can strive to perpetuate the polylogue and pray for its preservation.

What can we expect next? Here are some possibilities:

1. The dialogue on Kundalini between mystics and medical men could make a quantum leap if a staff member of a teaching

hospital becomes a Kundalini experiencer. The opportunity for research papers would be there in almost every medical specialty.

2. a simplification of mystical experiences may make the field attractive to scientifically oriented researchers. Are Kundalini and shamanism separate manifestations of the same thing? Are NDE's, OBE's, Marian visions, stigmata, and UFO experiences similarly connected? If such is found to be the case, the neurobiologists might be tempted to investigate the possibility of similar brain states. Psychologists and philosophers might find new fields for research.
3. After a lapse of 25 years, research on psychics may begin again. The FDA has approved a proposed study of LSD as a therapy for drug addiction(22). The study has not yet been funded. We might see research on ketamine which has been found to produce NDE's.
4. Are shamans, in tune with the spirits in plants, recognizing biologist Rupert Sheldrake's morphogenetic fields? If so this could open up a new and exciting dialogue between the scientists and the mystics.
5. The scientific study of consciousness is sure to illuminate the study of dreams and psychic phenomena. Or maybe it will just generate more questions. In any case the polylogue will proliferate.
6. M.D. Robert O. Becker's comment(6) in 1985 that "psychic

ability and regeneration of body organs may go together" has
TEP&G
yet to be investigated, nor has his comment, "the perineural system and its electromagnetic fields provides the only theory of parapsychology that is amenable to direct experiment."

7. Astrology and Ufology have alienated the protagonists of mysticism from the protagonists of both science and religion. Possibilities for dialogues seem to be opening up on both fronts. My local newspaper has run a horoscope feature which pokes fun at horoscope predictions which pan out in strange ways. Other cartoonists seem to be getting on the bandwagon(23). Only a few years ago this would have been politically incorrect.

Ufology presently polarized in two camps fed by the "Oh Wow" school of journalism, and the professional debunkers are beginning to see some rational discussion from scholars such as Michael Grosso, Michael Persinger(24) and Keith Thompson(25). These views from a third side facilitate the trichotomous polylogue.

Finally, all of these possibilities are co-evolving aspects of cultural evolution. Those which reinforce each other have greater chance of survival. Some will spread from brain to brain by media attention. Some require funding to reach new levels of knowledge. Others will simply surface as the polylogue proliferates. As more and more of the truth becomes established the closer we will get to global understanding and global consciousness.

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THE NATURE AND POTENTIAL OF THE NON-TRADITIONAL EVENT

Daniel Winklosky

The individual who experiences a non-traditional event knows that their life is given a new meaning and higher purpose. The non-traditional experience, its potential and internalization are described and defined by case studies of the 16th century Spanish monk, St. John of the Cross and Jaime, an anonymous male born in Latin America in 1939. It is suggested that the consciousness of society is raised for the betterment of the whole when an individual experiences a non-typical event, with the ultimate progression of such consciousness raising events resulting in absolutes such as truth, perfection and Divine knowledge.

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THE NATURE AND POTENTIAL OF THE NON-TRADITIONAL EVENT

**BY
DANIEL OF HIGH POINT
1992**

THE EVENT

The individual, experiencing a non-traditional event, knows that life is given a new meaning. Now life's higher purpose goes beyond the general experience of the surrounding population. Eternity is no longer an abstract, and joy is a fuller understanding of love.

THE NATURE AND POTENTIAL OF THE NON-TYPICAL EVENT: AN INTRODUCTORY THOUGHT

In two sections this paper proposes to develop a framework of definitions and to examine two case studies. The concepts of event and experience are used synonymously. The first section of the paper will: 1) define the non-traditional event, 2) define the internalization of the event, and 3) define the event's potential. The second section of the paper illustrates a variety of non-traditional events through the life of St. John of the Cross and an individual known as Jaime. It is because these two individuals chose to express their experiences that one can define the potential of the event and describe their type of experience.

The non-traditional event takes place within society. The event is placed into the center of the ring and those outside historically are its judges. The rise of implications and the growth of ramifications are like ripples upon the water, occurring as the nature and potential of the event widens beyond its source.

DEFINITION

Who is responsible for the definition of the event? All of us are. Any non-traditional event by any individual must be taken seriously. Words and definitions are limiting. For example, consider the following words - exceptional, phenomenal, paranormal, parapsychological, mystical, and psychical. Which of these words express the event as described earlier? What definition conjures the "all in all?" What word explains the concept of "re-born" or "born anew?"

I would suggest that, during the event, a message is imparted to the individual with feeling, with emotion, with love, and with knowing. That message is a seed. All the emotions associated with that seed are the catalysts and the nourishment for it. Knowledge and intuition are associated with the event, but it is inspiration and reverence, that grow out of that seed. The definition appropriate to the event is the type of message, such as creative, prophetic, interpersonal, and miraculous.

INTERNALIZATION

Who is responsible for the message of the event? That responsibility belongs to each recipient of a non-traditional experience. The spontaneity of the event is internalized by the individual. That experience may be reflected by one of two categories: GROUP I Accepted and GROUP II Rejected.

GROUP I ACCEPTED	a. Accepted but suppressed b. Accepted and acknowledged c. Accepted and expressed or d. Accepted and lived;
GROUP II REJECTED	a. Rejected and suppressed or b. Rejected and vilified ...

At first observation, one might conclude that the accepted internalization, Group I, is healthier for all concerned. However, if one has responsibilities to loved ones and friends, the alternative, Group II (a), may prove more practical in a tyrannical environment. Those who internalize their events as in Group I (a and b) and Group II (a) go unknown, except perhaps to intimate ones in their lives. In Group I those in (c and d) are known and serve as positive examples or leaders in society. Those in Group II (b) are also made into examples, but with negative connotations, and their true cause may never be known.

To illustrate Group I (d), an event in the life of St. John of the Cross is represented through an abstract of his writing. This mystical author shares an essentially creative event, that I have chosen. An illustration of Group I (c) is the life of Jaime. Several events in this individual's life are presented.

POTENTIAL

Who is to assess the implications of an event? All of us are. A non-traditional event has potential, because of linear progression in earth time. For example, wind up a clock and it runs until it stops, but only after the spring has uncoiled. This linearity is an entropic event. It is essential to establish a clear perception of time. The "duration" is the "sequential flow" of time. The clear water in a glass will turn blue, but only after the blue dye is added. Given a duration of time an entropic event like the glass of blue water will unfold. The potential of the clear water in the glass becomes realized as blue water.

A complimentary position for potential is established. That is to define "non-time" in non-traditional events. In a dream state or meditational state the event which occurs is a "tropic" event. A tropic event is unity, without sequential progression. It just is beyond time and duration. Beginning and end are one. The entropic event is the experience in the earth plane of time and duration. The tropic event is the simultaneity of that experience in the spiritual plane. The concepts of energy in the physical/metaphysical, conscious/unconscious, objective/subjective states are all dualities of an event's potential.

Further clarification of an event's potential energy can be made. The response to the individual dynamic event is an energy of a unitary potential. When an individual experiences an event, it differs in potential from an event that is shared by a larger assembly of individuals. Therefore, the responses to the group dynamic event are relative to energy of a mass potential. Several examples of mass potential are found in the Bible.

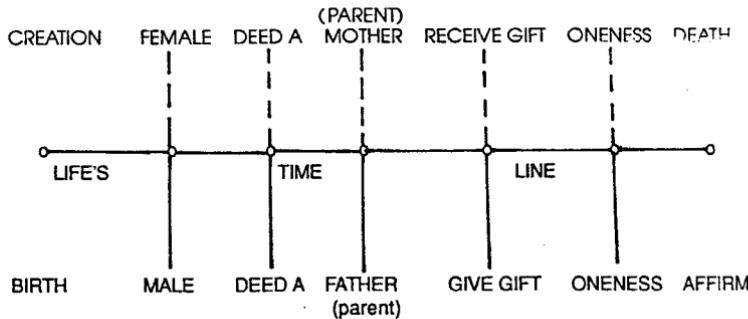
It could be suggested that the event of the Sermon on the Mount, (Matthew 15:32-38), the sharing of fish, bread, and wine, was a non-traditional event of mass potential. A release of energy to feed the gathering increased as the crowd increased. The event would be a dynamic event of mass potential. Similarly, it might be suggested that the event of Paul upon the road to Damascus, (Acts 9:3-9), the receiving of a Divine commandment while surrounded by others, was a non-traditional event of mass potential. The release of energy to respond to the admonition to "cease persecution of My people..." caused Paul to collapse. Yet Paul's experience would be a dynamic event of mass potential. The escape of Peter from Herod's prison (Acts 12:6-11) is similar to a dynamic event of mass potential. The realizations of many individuals sharing a dynamic event of mass potential illustrate energy from an unexplainable source.

DUALITY OF UNITY

NARRATIVE REPRESENTATION

The duality within each person's life is represented by the TROPIC events of a spiritual nature and the ENTROPIC events of a material nature. If the physical qualities of the individual are male, then the opposite qualities are recorded as a female Tropic event. If a man receives a gift with great love and appreciation, the Tropic event will be recorded as a female giving a gift with great love and appreciation.

TROPIC EVENTS (+)



ENTROPIC EVENTS (-)

GRAPHIC REPRESENTATION OF LIFE'S TIME LINE
CONSISTING OF DUALITY OF UNITY AS ENTROPIC EVENTS



TWO CASE STUDIES: The two studies present examples of the creative, prophetic, interpersonal, and miraculous event. There would be others, depending upon the message of the event.
BIOGRAPHICAL BRIEFS: To better appreciate these individuals, a brief biographical synopsis is provided for each of their lives.

ST. JOHN OF THE CROSS A BIOGRAPHICAL SYNOPSIS
Born Juan de Yipes in 1542, St. John died in 1591. His writings and adult life were conducted in a monastic center referred to as the Carmelite Order. That same Order continues to this day. Since the late 1500's, the life and creative works of poetry and prose by St. John have been inspirational guides for generations of individuals. His original sketch of the pathways to achieving God's grace was made for his daughter, Madalena. The Sketch reflects a creative event. This work proved to be a way of life for many of his followers, even to the present day. The creative inspiration for the original work might indeed be considered spiritual. The original work is written in old Spanish, consisting of a mixture of Spanish and Latin. The following is a translation of that Sketch entitled "ASSURANCE = For My Daughter Madalena." In capital letters St. John is showing that the promise of the perfect life is but the will to choose it. (2 - FOOTNOTE)

JAIME OF LATIN AMERICA A BIOGRAPHICAL SYNOPSIS
Born in 1939, Jaime grew up in a middle class environment in Latin America. Studying hard in school, he was admitted to college in the United States. There he attended college in the 1960's and successfully completed a professional degree. Following graduation, Jaime continued to live in the United States, obtaining work experiences that would be beneficial for establishing his own professional office. By the early 1970's he had established an office, and is currently continuing his professional practice, while teaching in his field of experience. The non-traditional event has been a continuing series of experiences for Jaime, for as long as he can remember. The occurrence of the events is noted to be chronological. Each of these experiences is an opportunity to provide a graphic representation of the event. (3 - FOOTNOTE)

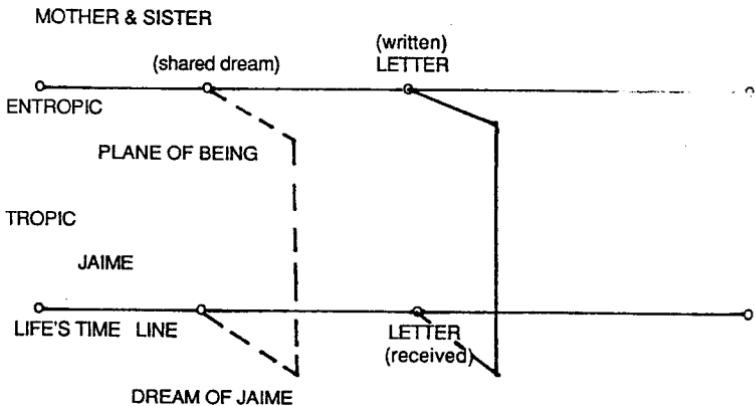
The following experiences were never considered "unusual" by Jaime. They occurred and were noted to appropriate family members or friends. By the time Jaime reached fifty, there were too many events to be labeled as coincidences. Since each event had special meaning to him, the overall effect has been to give meaning and joy to his life. He is alive and aware of the environment, the people, and the expressions of art, literature, and music. Jaime does not choose to present himself as special. The events that occurred and continue to occur are appreciated. The quality of the event is such that Jaime is grateful and humored by each occurrence. Perhaps patience is a more important aspect of his life, but having a delightful interaction with each person he meets is his ambition.

INTERPERSONAL EVENT

NARRATIVE REPRESENTATION

Jaime is away at college, and he has a dream. In his dream he is sitting in the dining hall when he looks up and sees his mother and sister smiling at him from the door where they were looking in at him. Shortly thereafter, Jaime receives a letter from his mother that states her dream of seeing him seated in the dining hall while she and his sister were outside the door smiling at him.

TROPIC EVENTS (+)



ENTROPIC EVENTS (-)

GRAPHIC REPRESENTATION OF IMAGERY

CONSISTING OF INTERPERSONAL EVENT AS TROPIC/ENTROPIC EVENTS

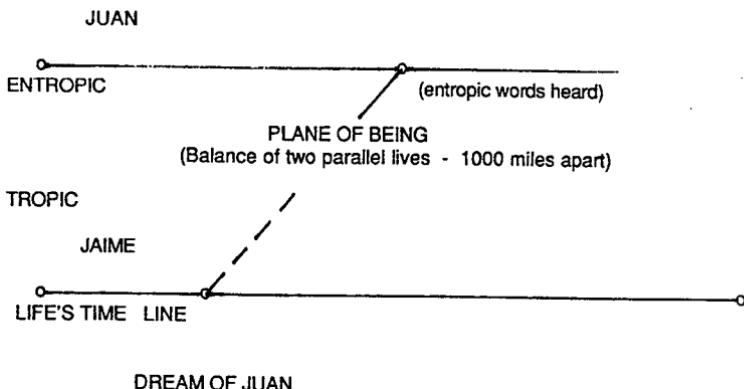


INTERPERSONEL EVENT

NARRATIVE REPRESENTATION

Jaime dreams of a situation over 1000 miles away, which involves the avenging desire of a close associate against a mutual antagonist. Knowing the situation to be life threatening, Jaime internalizes his concern with the word's "Juan, don't do anything to Jose; I'll take care of him." Since this internalized message was never stated by Jaime, it nevertheless occurs as a voice "from above" re-stating to Juan the exact words.

TROPIC EVENTS (+)



ENTROPIC EVENTS (-)

GRAPHIC REPRESENTATION OF EXTENTIONAL SOUND
CONSISTING OF INTERPERSONEL EVENT AS TROPIC/ENTROPIC EVENTS

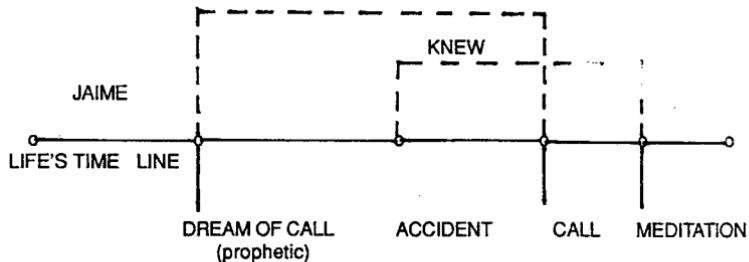


PROPHETIC EVENT

NARRATIVE REPRESENTATION

Jaime dreams of a telephone call to his wife, who shows great shock. Two weeks later Jaime receives call to say that she had just heard from his friend, who's child had been killed in an accident. At the airport Jaime meditates about the child and witnesses the accident in his mind.

TROPIC EVENTS (+)



ENTROPIC EVENTS (-)

GRAPHIC REPRESENTATION OF SEQUENTIAL ACTION
CONSISTING OF PROPHETIC EVENT AS TROPIC/ENTROPIC EVENTS



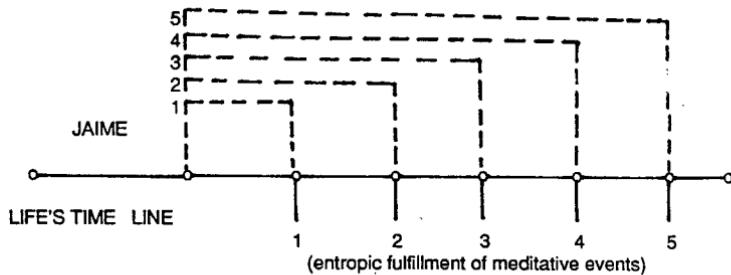
PROPHETIC EVENTS

NARRATIVE REPRESENTATION

In a state of meditation Jaime asks, "What can I do now to improve my emotional state?". A response is immediate with a visual word - smile. Again he asks the question and a second response follows - a cool breeze is felt across his right ear. Again the repetition of the question and a third response - walking through a lush green vale. Again the question and a fourth response - a rolling line or sine wave. A fifth time Jaime asks the question and the response is the tail of a whale splashing the water.

TROPIC EVENTS (+)

(prophecy of events)



MEDITATION OF JAIME

ENTROPIC EVENTS (-)

GRAPHIC REPRESENTATION OF SERIALIZATION
CONSISTING OF PROPHETIC EVENTS AS TROPIC/ENTROPIC EVENTS

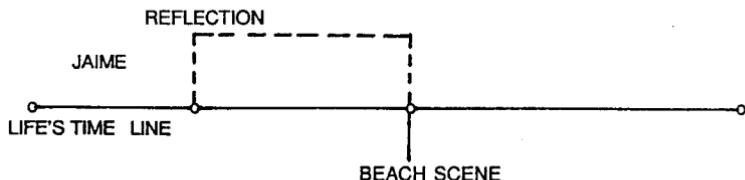


PHENOMINAL EVENT

NARRATIVE REPRESENTATION

Jaime is reflecting and asking for clarification. "How much influence should I, as a parent, provide to my children?" Do parents have a responsibility to intervene in the freedom of choice of their children? This was the question posed, while Jaime was walking deep in thought on the beach. Almost through with his walk, he sees a kindergarten school outing at the beach. Some of the children are running with squeals of happiness into the water; some come running and whooping out of the water; some are playing in the sand; some are close by the teachers; and, some are out in the water splashing around. Then Jaime saw the wisdom of the teachers. They had established a line of teenagers up to their knees in the water to prevent any children from venturing into deep water. Jaime understood. "You can trust the children to take care of themselves, if given the freedom to do so." Society is needed to overlook in a loving and caring way the growth of all children.

TROPIC EVENTS (+)



ENTROPIC EVENTS (-)

GRAPHIC REPRESENTATION OF NATURAL EVENT
CONSISTING OF PHENOMINAL EVENT AS TROPIC/ENTROPIC EVENTS

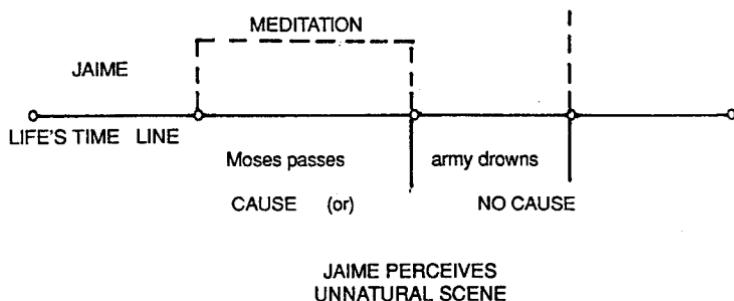


MIRACULOUS EVENT

NARRATIVE REPRESENTATION

Jaime is reading in the Bible about the Exodus of Moses and his people from Egypt. Jaime reads of the crossing of the Red Sea, through the parting of the waves to allow the people to pass, and the subsequent drowning of Pharaoh's army when they tried to follow. To Jaime this represents an unnatural phenomenon or miracle.

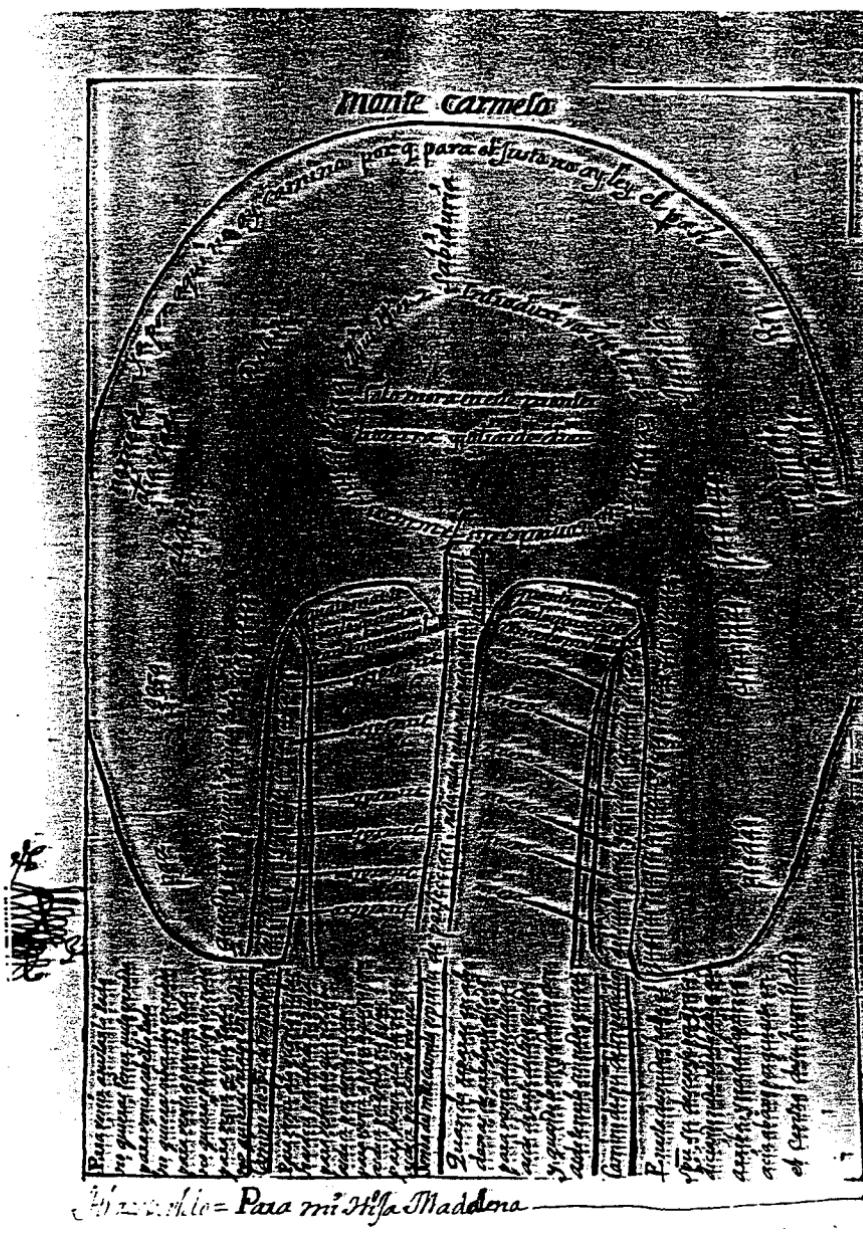
TROPIC EVENTS (+)



ENTROPIC EVENTS (-)

GRAPHIC REPRESENTATION OF UNNATURAL EVENT
CONSISTING OF MIRACULOUS EVENT AS TROPIC/ENTROPIC EVENTS





ST. JOHN OF THE CROSS

St. John is inspired to provide his daughter Madalena with a visual aide to the understanding of God's Grace. From his knowledge and compassion, a vision of a mountain with paths leading to it is created. Also provided is the appreciation of how to attain to the mountain top, and what experiences would be discovered along the way. Perhaps the drawing and poem are an instantaneous flash of creativity. Perhaps the sketch was molded into shape and content after a lifetime of learning. But it is art work, and the artist has touched the source of inspiration for the creative event to be realized. The Sketch consists of two major parts, the Poem and the Drawing. (Graphic #8)

THE POEM:

The Poem is at the bottom of the page perpendicular to the Drawing. From out of the chaos, one chooses to seek God. The Poem forms the starting point for the journey to the mountaintop. The translation of the Poem is as follows: (Graphic #9)

Inorder to come to total appreciation
It is unnecessary to appreciate anything;
Inorder to come to total understanding
It is unnecessary to come to understand anything;
Inorder to come to total acceptance
It is unnecessary to perceive anything;
Inorder to come to total oneness
It is unnecessary to be anything.

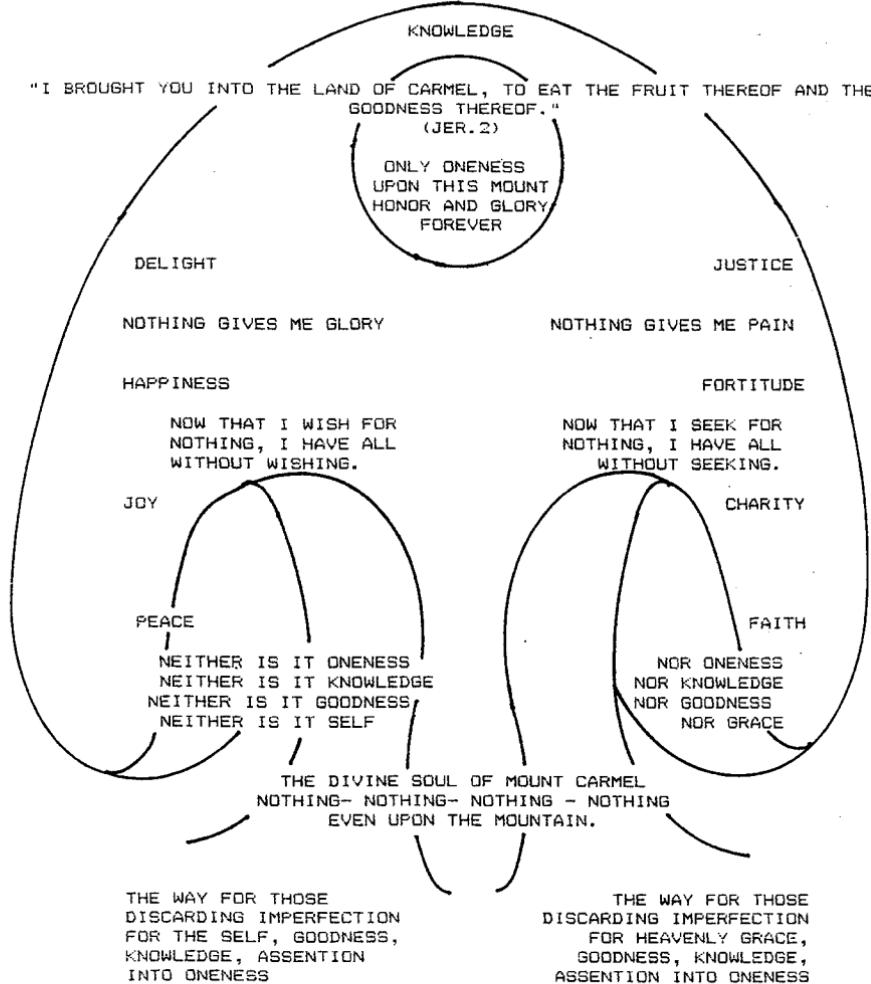
Inorder to come to have happiness
Discover what you don't like;
Inorder to come to have knowledge
Discover what you don't know;
Inorder to come to have abundance
Discover what you don't possess;
Inorder to come to faith
Discover what you don't believe.

When one withdraws in "something" (grace)
One desires total oneness;
Inorder to come to total oneness
Then one submits to total oneness;
And when one attains total sacrifice (will)
Then to have oneness is to desire nothing.

In the nakedness is found the
Spirit, your "salvation," because one
Asks for nothing, nothing below, or
Above, and nothing of "importance"
To this below, because it is in
The center of your own "humility." (soul)

MOUNT CARMEL

THOUGH ALREADY HERE THERE IS NO PATH, FOR THERE IS NO COMMANDMENT FOR THE
RIGHTEDUS WHO KEEP TO THEMSELVES THE COMMANDMENTS.



(POEM)

ASSURANCE = FOR MY DAUGHTER, MADALENA

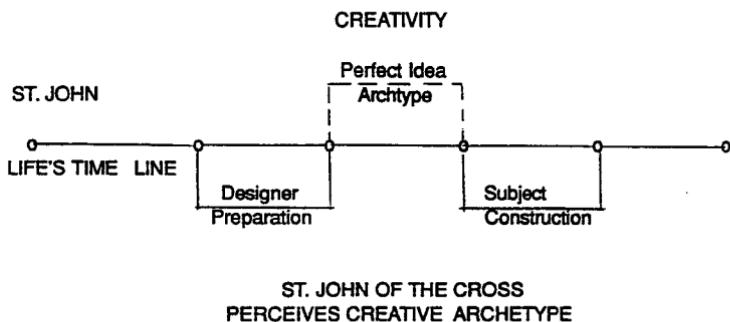
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CREATIVE EVENT

NARRATIVE REPRESENTATION

St. John is accessing the archetype for the perfect idea for all of us through the co-creative process. The designer is to draw the idea for all of us that was received as image, energy, voice, symbol, etc.

TROPIC EVENTS (+)



ENTROPIC EVENTS (-)

GRAPHIC REPRESENTATION OF LINEAR EVENT
CONSISTING OF CREATIVE EVENT AS TROPIC/ENTROPIC EVENTS



THE DRAWING:

The enhancement of the Drawing and the interpretation of the journey is noted below: (Graphic #10)

The drawing consists of two ribbon like pathways, proceeding out of the poem at the bottom of the sketch. These paths have special significance, with points along the path to give guidance and assurance that one is progressing up the mountain. The two paths are defined as the way for those discarding imperfection. At the start of each path, St. John admonishes that each stage is not in itself the end by noting "neither is it knowledge, nor is it knowledge. Certain characteristics are placed along each path. For the path of Faith he notes - peace, joy, happiness, delight, and knowledge. For those along the path of Grace he notes - mercy, charity, fortitude, God's justice, and knowledge. Also along the path St. John notes certain awarenesses. Along the path of Faith he records - "nothing gives me pain, and without seeking, having all." The paths converge upon the mountaintop in oneness, "wherein is discovered honor and glory forever."

THE NATURE AND POTENTIAL OF THE NON-TYPICAL EVENT: A CONCLUDING THOUGHT

Perhaps the general experiences of the population change for the better when the non-typical event happens to the individual. All of society's consciousness would be raised for the betterment of the whole. The ultimate progression of such conscious raising events would result in absolutes, such as truth, perfection, and Divine knowledge. Perhaps St. John of the Cross, in his poem and drawing to his daughter, said it best - that the perfect life is an attainable and guaranteed event , viz a viz, his " = ASSURANCE ."

FOOTNOTES

(1) Duality of Unity Event, D. Winklosky, Graphic Representation, Triune Trinity Trust, Inc., Fall, 1989. @ Copyright.

(2) "ASSURANCE" translation by G. Daniel, The New Life Testament, Triune Trinity Trust, Inc., Winter, 1988. @ Copyright.

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